THE

MISSIONARY HERALD.

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A Forward Movement in India.

AT the close of the recent annual meeting of the Madura Mission the new desires and hopes inspired by the meeting led to the preparation of a pledge which, in English, reads thus: "I hereby promise that I will, by personal effort, seek to reach and bring to Christ at least —— persons before December 31, 1901." Two thousand of these pledges have been distributed among the native Christians, who are starting upon the work with a quickened sense of responsibility in regard to personal efforts for the winning of souls. As under medical advice Dr. Jones must come to the United States, the Theological Seminary at Pasumalai has been placed in the charge of Mr. Chandler, but it is expected that during the year the students will be largely employed as an itinerating band, to spend most of their time in the villages in preaching to the non-Christians. This work is specially commended to the prayers of our friends.

Evangelism in Japan.

THE Kumi-ai churches in Japan are alert to the responsibilities and opportunities of the new century. At the last annual gathering of the churches it was unanimously decided to begin the new year and century with a special effort to arouse the existing churches to new spiritual life, and at the same time to reach outsiders with the message of the Gospel. These plans are now assuming practical form, as the Kumi-ai pastors, together with the missionaries, are engaging in encouraging evangelistic services in various places. The movement is quite general and should call forth the earnest prayers of all friends of the Christian work in Japan, that it may be but the beginning of a revival spirit that shall extend throughout the year and sweep over the Empire.

Support Insufficient.

IN connection with Mr. Rowland's cheering account of progress in the Hokkaido, of Japan, given among the Letters from the Missions, it is not unnatural that he calls attention to the grants received from the Board in this aggressive work which they have undertaken. It seems that in 1897 the appropriation for evangelistic work in the Hokkaido was $1,018.50; in 1888 it was $969; in 1899, $930; in 1900, $893. Is this *supporting* our missionaries? The churches know why the appropriations have been cut down. Will they not provide what is needed? While the native churches have nobly advanced towards self support, it is impossible to push the work as it should be pushed on these decreasing appropriations from home.

Revival at Aintab.

Among the Letters from the Missions will be found one from President Fuller, of Central Turkey College, giving a delightful account of a revival in the college and churches of Aintab. Pastor Papazian, of the Second Church, reports that over fifty young people of his congregation have professed conversion.

The Retracted Charges.

In the number of *Congregational Work* for the current month will be found a full statement of the strange and unjust criticisms made against the course of Dr. Ament in securing indemnities for the losses sustained by the Chinese Christians. We have not thought it best to go over the story in the pages of the *Missionary Herald.* It is doubtless true that a large number of people who have heard of the original charges made by the correspondent of the *New York Sun*, and repeated and enlarged upon by Mark Twain in the *North American Review*, have never seen the later despatch from the *Sun's* correspondent, retracting the charges, and saying that the statement that Dr. Ament had collected an indemnity thirteen times the amount of the losses was a cable blunder, that the thirteen should have read one-third, making a difference, the correspondent says, of one million dollars. A subsequent despatch from this same correspondent of the *New York Sun* at Peking, under the heading, "A clean bill for missionaries," reports a testimonial from Minister Conger that there was no extortion in the collection of these indemnities, that the claims were moderate, and payment was voluntary on the part of the Chinese. Those who care to see the connected story will find it in *Congregational Work* for April. The most painful thing about the incident is the fact that, in view of the explicit denial of the absurd charges both by Dr. Ament and the correspondent of the *Sun*, Mark Twain has, up to the time of this writing, made no acknowledgment of his unjustifiable assault upon the character of a most faithful and devoted missionary.

The Allied Troops in China.

Very sad reports are coming concerning the conduct of many of the allied troops in China. There is a grain of comfort to Americans in the almost unanimous statements that our soldiers have not disgraced themselves as have the troops of some other lands. But the accounts of atrocities committed by soldiers from nations that call themselves Christian are shocking. Rev. Mr. Tewksbury, of Peking, writes very sadly as follows: "We hear that there are 16,000 imperial troops not far from here in waiting. The trouble seems to be in many cases that where the military authorities ought to be severe they are very lax, and *vice versa.* They use many cruel heathen means and make themselves not only more hated by the Chinese but bring disgrace on the countries they represent. If the Chinese have thought in years past that all the people in Christian countries are perfect, they are greatly enlightened now on the subject. Certainly the vile conduct of many of the soldiers cannot be exceeded by the Chinese themselves. Our American soldiers are more given to drink than any, I think, but do not sin so boldly, at least, in some other ways."

Financial.

THE financial paragraph is one of the greatest moment to the Board. It should be read and studied by all the Board's friends. The little table which follows tells a large story of our hopes and fears. It should carry the facts to our constituency, upon which they will in turn measure their giving to the work. These figures cover the receipts for the month of February and the six months of the year: —

	February, 1900.	February, 1901.
Donations	$41,958.02	$40,470.67
Donations for the debt	13.00	25.00
Legacies	4,534.05	4,494.94
	$46,505.07	$44,990.61

	6 mos., 1900.	6 mos., 1901.
Donations	$245,971.16	$238,633.29
Donations for the debt	569.08	749.00
Legacies	57,467.85	51,492.17
	$304,008.09	$290,874.46

Decrease in donations for six months, $7,337.87; increase for the debt, $179.92; decrease in legacies, $5,975.68; net decrease, $13,133.63.

It is with the greatest solicitude that we notice the loss in donations from the living, as compared with last year. Its cause we cannot comprehend. The need was never so great, and the appeals from the field are urgent in the extreme. Are there not many of our churches, and many more individuals in the churches, who will at once think upon the matter, and send their increased contributions to our treasurer, retrieving the losses thus far incurred, and placing our receipts far in advance of any recent year?

From Guam.

LETTERS have been received from Mr. Price and Dr. Hyde, dated Guam, January 30. The vessel which was expected to come from Ruk to take Dr. and Mrs. Hyde to their station, had been greatly delayed, but word had been received from Captain Melander that he would come soon. The whole party had been suffering from a severe attack of grip, from which they were slowly recovering. Mr. Price writes that while their first month in Guam had brought many trials it had not been without many encouragements. The American officers had been very kind, the governor and his family attending the services. A beautiful and healthful location has been found for the station, and land has been purchased sufficient to provide a residence for the missionaries and for a boys' school. There is every probability that communication will be frequent between the United States and Guam, not only by the government transports which will stop at that port, but by vessels engaged in trade. Mr. Price reports that a schooner had arrived from Ponape bringing good news from the missionaries there, who seemed to have made a good impression upon the people. Dr. and Mrs. Hyde have been greatly disappointed at the delay in reaching Ruk, and were hoping at the latest date for the speedy arrival of the vessel which would take them to their station.

The Story of our Japan Mission.

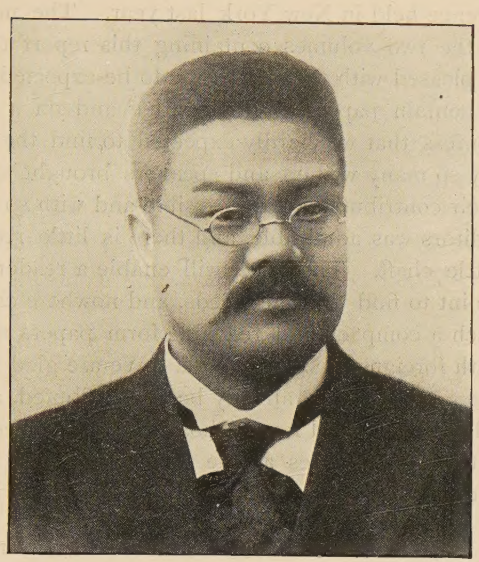
We are glad to report that an altogether new and admirable story of the Japan Mission of the American Board is now ready for sale, and we are confident that it will be eagerly sought for by our friends throughout the country. The preparation of this pamphlet was the last work done by the late Dr. M. L. Gordon, while he was in this country in feeble health, and he was able to see a few of its pages in proof prior to his death. The story of the beginnings and progress of missionary work in each of the stations of the American Board is told in a way that will be sure to interest all readers, being filled with incidents, many of them of a striking character. Altogether the sketch comes nearer to the ideal of what is needed for all our mission fields than anything which has been published. The pamphlet is beautifully gotten up, with an attractive paper cover. Aside from the 130 pages of text there are twenty full-page illustrations, a specimen of which is given opposite, presenting the portraits of officials now or formerly connected with the Doshisha. The five pages in which the story of Joseph Neesima is told, by extracts from his own writings at different periods of his life, is worth many times the cost of the pamphlet. The title of the sketch as given by Dr. Gordon is "Thirty Eventful Years." We trust it will be called for by our friends in all parts of the country. The price at which it is sold, twenty-five cents postpaid, will hardly cover the cost, but we wish for it the widest circulation. Its fifteen chapters make a story unsurpassed in interest in missionary annals.

The Japan "Mission News."

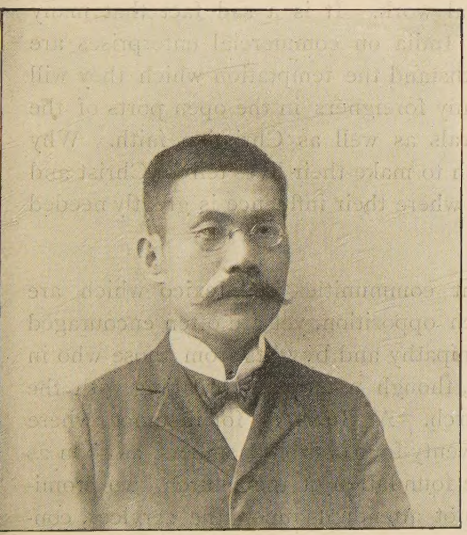
The Japan Mission is publishing a sixteen page paper called *Mission News*, which is a well edited monthly report of the social, educational, and evangelistic work in Japan, with special reference to the work of the American Board. It is invaluable to those who wish to keep abreast of our mission work, in that rapidly changing Empire. Each number is full of new and valuable information, affording abundant material for addresses, papers, and mission meetings. Copies will be mailed each month, except July and August, when no paper is issued, to subscribers in any part of the United States, Canada, or Mexico, for 30 cents a year. Send all orders to Charles E. Swett, Congregational House, Boston, Mass.

Typewriters Wanted.

Good typewriters are becoming more and more a necessity upon the mission field for the saving of time and labor. Undoubtedly in some places a good machine would be worth one-tenth of a missionary. We have reason for believing that some of our readers have standard typewriters which are practically as good as new, but are no longer used or needed by themselves. Would they not be glad to devote them for the use of some missionary? Old and worn machines would hardly be worth sending out, but good ones will be a real comfort and help to overburdened and weary missionaries. Please send, securely packed, to Mr. Charles E. Swett, 14 Beacon St., Boston, Mass., and we will see that the machine is set to work for the Master in some foreign land.



HON. S. SAIBARA, M. P.,
PRESIDENT OF THE DOSHISHA, 1899.



REV T. HIROTSU,
DEAN OF THE DOSHISHA, 1899.

REV. H. KOZAKI,
PRESIDENT OF THE DOSHISHA,
1890 TO 1898.

The Ecumenical Conference Report.

We hope that all our readers have secured a copy of the Report of the Ecumenical Conference held in New York last year. The more we examine the two volumes containing this report the more are we pleased with them. It was to be expected that they would contain papers of great value and on a great variety of subjects, but we confess that we hardly expected to find the papers and addresses prepared by so many writers and speakers brought together in a way that would make their contributions so accessible and with so little repetition. The plan of the editors was admirable, and there is little redundancy in the reports and very little chaff. The index will enable a reader who desires information on any point to find what he needs, and nowhere can the friends of missions find in such a compact and readable form papers upon the various topics connected with foreign missionary work. We are glad to learn that the first edition of 25,000 copies has already been distributed, and we are sure that other thousands will be called for. Those who have failed to secure their copies can obtain the two volumes at the American Tract Society in New York at the low price of $1.50, postpaid.

In Business for Christ.

We have been interested in an account of a movement in England to enlist Christian laymen in an effort to establish themselves in business in foreign lands where they may be of special service in coöperation with missionary enterprises. It is believed there are many locations in foreign missionary fields where young business men could engage in profitable enterprises, and at the same time render valuable service both by their Christian lives and their active exertions in various forms of evangelical work. It is a sad fact that many young men going to China, Japan, or India on commercial enterprises are without sufficient moral stamina to withstand the temptation which they will be sure to meet. The influence of many foreigners in the open ports of the world is notoriously against good morals as well as Christian faith. Why should not young business men who wish to make their lives tell for Christ and his Kingdom locate themselves in lands where their influence is greatly needed and will be mighty for good.

Courage in Mexico.

There are many little Protestant communities in Mexico which are bravely holding on their way amid much opposition, yet are often encouraged by expressions of sympathy and by gifts from those who in heart are with them, though not openly breaking with the Roman Catholic church. At Guerrero, for instance, where there are only ninety adherents with twenty-four church members, as soon as the people began hauling stone for the foundation of the church, two prominent gentlemen of the place, though not attendants upon the services, contributed, one twenty dollars and the other fifty dollars, to aid in the work. But the people are few and poor, and it is doubtful whether they can do more this year than erect the adobe walls and wait another year before putting on the roof. A few dollars to aid them would be very helpful.

The Hope of China.

Sir Robert Hart, whose long and eminent services in China have made him more familiar probably with the Chinese than is any other foreigner, has given his opinion as to the future of the empire. It is a dark outlook as he views the case, and he prophecies a more serious conflict of arms in the near future than that which has just been experienced, unless one of two things happen — either the partition of China by the Foreign Powers, or "the miraculous Christianization of the inhabitants" Whether Sir Robert is correct in his prognostics or not, it is a significant fact that this administrator, not in any wise allied with missionary work, should proclaim to the world his conviction that the Christianization of the Chinese would solve all problems as to her future welfare and her peaceful relations with the rest of the world. But the Christianization of China would call for a miracle no greater than what the world has seen in the Roman Empire and in Germany and in Great Britain. Such miracles are natural where the gospel is faithfully and persistently preached.

Additions at Foochow.

The Foochow Mission rejoices in the arrival of Dr. Bliss, Mr. and Mrs. Gardner, Miss Walker and Miss Chittenden. Mr. Hartwell reports that, on January 27, he received seven new members to the church, and that, on December 23, Pastor Ling Nik Sing received fourteen at the Peace Street church, ten of them coming from the Collegiate and Preparatory Department. The sudden death of this Pastor Ling, who was a man of unusual qualities mentally and spiritually, has been a great affliction, but Mr. Hartwell reports that the present spiritual outlook for the work is unusually good.

Indemnity at Shao-wu.

In addition to the above good news, Mr. Hartwell reports that the United States Consul at Foochow received letters, on January 16, from Chinese officials, agreeing to pay $23,000 indemnity for losses on our mission premises at Shao-wu. Of this amount, it was agreed that $11,000 shall be paid before the Chinese New Year and the balance by April 27. This sum does not fully cover all the losses, but inasmuch as it was accepted so heartily by the Chinese, it was deemed best not to refuse the offer.

The Kawaiahao Church.

The seventy-fifth anniversary of the organization of the First Church of Christ among the natives of Hawaii was celebrated at Honolulu on the twenty-first of December last. The church bears the name Kawaiahao, and at last reports had an enrolled membership of 449. On December 25, 1825, after a long probation, eight of the prominent chiefs were received into church membership, among them the famous Kaahumanu, the Queen Regent, and others. The first edifice was a huge thatched building, which gave place in 1840 to the present massive stone structure. The anniversary of this event, which marked a turning point in the history of the Hawaiian Islands, was observed with great interest, attended both by natives and foreigners, the exercises being conducted both in Hawaiian and English.

A Necessary Course.

If there are any who are questioning the propriety of the course taken by our missionaries in China in the collection of indemnities, though by no means crediting the allegations of corruption or bad faith, they should remember the condition of the people in China for whom these missionaries are caring. These Christians were unclad and unhoused, and had no food for their support. Of course it is not a natural thing that they should live in a palace or be clad in silks, but their houses had been burned and the abandoned palace was the only place in which they could be sheltered. They could not get cotton for their garments and were compelled to take what they could find. It was not the ideal thing during the siege certainly, to cut up the rich brocades and tapestries for the purpose of making sand bags to protect the gunners on the walls, but this had to be done, for no other materials were available. This is precisely the case with the provisions which have been made for the protection of the Chinese Christians. If other means had been available, the course pursued would not have been taken. But to give the only possible shelter and clothing for the homeless it was necessary to take a deserted palace and abandoned goods. To have failed to do this would have been neither rational nor Christian.

Able Representatives.

The return to the United States of Colonel Buck, Minister to Japan, and Major Conger, Minister to China, both of whom will, we trust, after a period of rest return to their respective posts of service, furnishes occasion for grateful recognition of their course while ministers abroad, and of their friendly attitude toward missionary work. Both of these gentlemen have proved most worthy representatives of our government by their able conduct of affairs, and their courteous and helpful services to our missionaries entitle them to the heartiest thanks. We extend to them the most cordial good wishes as they enter upon their well earned vacations.

The Japanese Yen.

The photo-engraving of the Japanese yen, given in our last number, has attracted wide attention, and many offers have been made for this bit of currency — some of five dollars and others of ten dollars. The highest offer, however, is fifteen dollars, and the yen goes to a gentleman who has paid this sum for it. The amount will be credited as the gift to the American Board of Mr. Komoto and his family, of Okayama, who gave this yen as their "first money payment of the century."

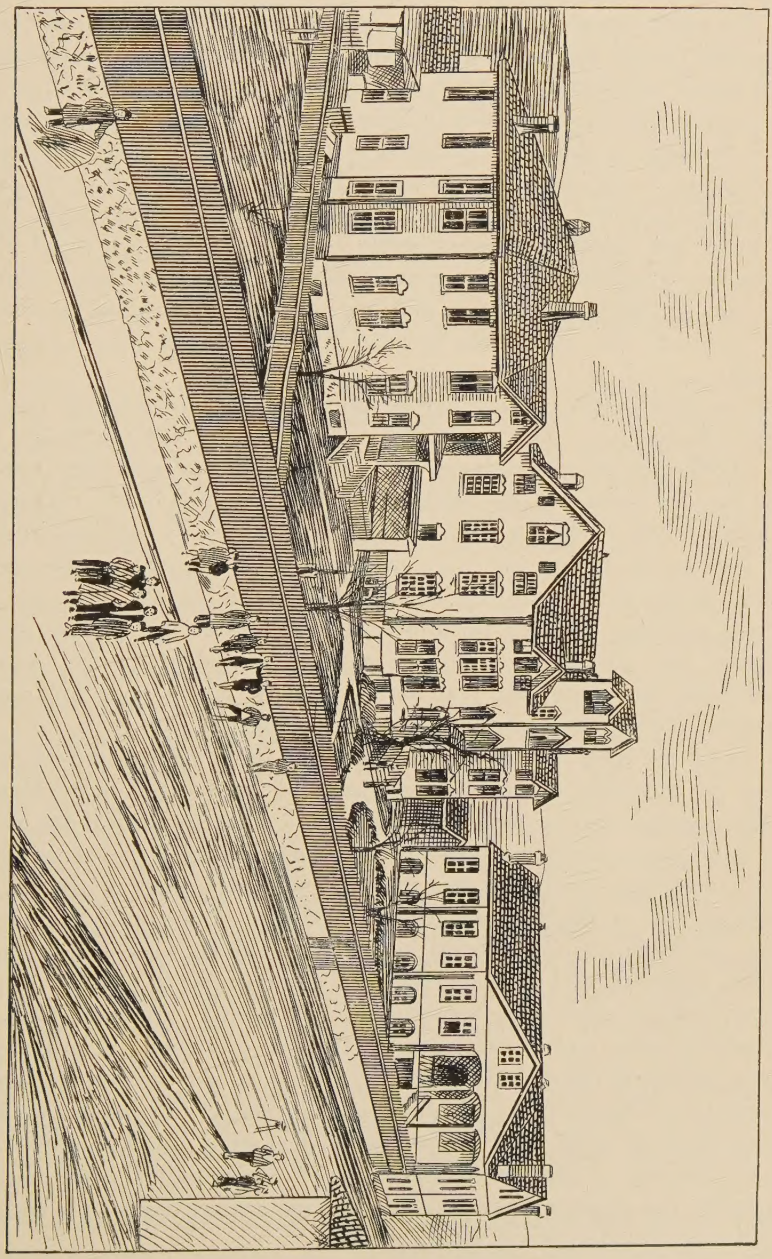
East Africa.

In our East African Mission a new chapel has been built at Chikore, Mr. Wilder's present station, and on Christmas Sunday it was dedicated in the presence not only of those living near the station, but a hundred heathen men and women came up to the service. In the presence of this company, the first communion ever held at Chikore was administered.

THE COLLEGIATE AND THEOLOGICAL INSTITUTE AT SAMOKOV, BULGARIA.

BY SECRETARY JAMES L. BARTON, D.D.

THE missionary work among the Bulgarians was begun in 1858, when Bulgaria was still a part of European Turkey. The common schools were



THE INSTITUTE AT SAMOKOV, BULGARIA.

few and of low grade, and very imperfectly supplied with text-books. The school was begun for the purpose of bringing young men into the knowledge and under the power of scriptural truth. The hope of the mission was that it would be both an evangelizing agency and a training school for helpers in the evangelistic work. It began with four pupils in Philippopolis, in 1861. Dr. E. B. Haskell has been connected with the school since 1863, and much of its success is due to his untiring efforts and wisdom.

For eight years the school was continued at Philippopolis, when it was suspended for two years. After experimenting in Eski Zaghra, which proved to be a most unhealthful place, in 1872 it was permanently located in Samokov, a large and important city in Bulgaria, with an elevation of 3,000 feet above the level of the sea. Samokov is rapidly increasing in importance as an educational and commercial center. It is about 300 miles from Constantinople, on the line of railway connecting Sophia with Philippopolis, which is the main line between Constantinople and Vienna. The original plan to receive only Christian boys who were supposed to be in training for Christian work was gradually abandoned, and any students of good moral character were received, who were fitted to enter its classes, and were able to pay the bills.

The field of the Institute is the Bulgarian nation, including those who dwell in Macedonia. This school stands today as the only evangelical Christian school of its grade and stamp. Its present course of study has been regulated by what seemed to be demanded by the condition of the country. As its name — The Collegiate and Theological Institute — indicates, there are two courses of study; but, as a matter of fact, the courses are identical during the first six years, at the end of which those passing successful examinations graduate with the scientific diploma. After that, if any desire to continue, and are approved by the mission as students in the theological department, they have one year more of study, taking none but seminary subjects. They then receive the theological diploma.

In the six years' course two ends are kept in view: first, the necessity of giving an education at least as good as could be received in the Gymnasia of the country; and second, the giving such a place to biblical and religious instruction as is nowhere given in the national schools. To secure the end first named, the curriculum has included a good course in the Bulgarian language, and in English, and a shorter course in French; geography; a course in Bulgarian and general history; a good knowledge of arithmetic, algebra, geometry, and trigonometry; and a fair course in physics, chemistry, botany, zoölogy, physiology, astronomy, logic, mental and moral philosophy, political economy, and church history. General literature and pedagogy also have a prominent place. These courses have just been revised and extended to meet better the special requirements of the country. For other ends sought, a large place in each class is given to biblical study, and in addition to that a good training is imparted in Evidences of Christianity and Natural Theology, while the western flavor pervades all the courses, such as is not ordinarily, if ever, found in the national schools.

The theological course, as has been said, consists of only one extra year. In the present state of the field, the need in the churches and for general evangelistic work is for men who, aside from spiritual qualifications, have a sound general education, an intelligent mastery of ordinary theological subjects, and such a knowledge of English as will enable them to continue to receive from books and periodicals further spiritual and other help after they are at work.

As for the future, it must be most emphatically said that this Institute is indispensable, not merely for our mission or for the children of the Protestant community, but for the welfare of Bulgaria. Amongst the higher schools of the land it is the one bright spot in the midst of almost universal and generally unblushing skepticism and agnosticism, if not absolute infidelity. The entire educational system of Bulgaria is wanting in religious principle; while in the vast majority of cases an irreligious or absolutely anti-religious tone strongly characterizes it. As for our Protestant communities and our mission work, the Institute is simply part and parcel of them. They cannot do without it. It must, at any cost, be kept up, and that in an ever increasing state of efficiency.

During the last twenty years, since the freeing of Bulgaria from her subjection to Turkey, the nation has made great advance in education. Many text-books in the natural sciences, as well as in the common branches of study, have been translated from the Russian, French, or German, and other books prepared by native authors have been published in the Bulgarian language. Gymnasia, with a seven years' course of study, aside from special schools in law, theology, and medicine, are now found in all the chief cities of the principality. Hence a simple theological education will not now equip a man for the ministry. A young minister with such a limited education cannot command the respect of the community, especially of the young people, sufficiently to make his work successful. Many of the most intelligent Christian men believe that the national Gymnasia are such hot-beds of infidelity and corruption, that were Christian boys to go to them with the intention of taking a theological course with us afterwards, few would persevere in that intention till they had finished the course in those schools. Besides this, our own students, whether uneducated or from the Gymnasia, could not have, either in their course of theological study or after it, the benefit of the vast resources of Christian literature in the English language, as English is not taught in any other school than ours in Bulgaria. The preachers might be educated in America, though it is difficult to see how they could get along without a fair knowledge of English before coming. Moreover, they would be liable in the eight or ten years spent here to get out of touch with their own people. The expenses would be far greater than to equip and maintain this school, and but few of them would be willing, after living so long here, to come down to the moderate fare and pay of the feeble churches at their homes.

This school is needed for the Protestant children and the training of intelligent Christian laymen, for Sunday school superintendents, church

officers, Christian business men, all of great importance for the evangelization of the mass of the people of that sturdy nation. A considerable number of non-Protestants have sent their sons and wards to the Institute to keep them from the immorality of the national schools. In its history many scores of young men, who would otherwise have had no knowledge of evangelical teaching, have been brought daily and weekly under the influence of Scrip-

CLASS OF THE SAMOKOV INSTITUTE, 1896.

ture truth, explained and enforced. For several hours a week the minds of all the students are kept in contact with the Bible.

The Institute is now in process of reorganization to put it upon the basis of the government Gymnasia, whose course of study is seven years. It is confidently expected that when this is completed, the government will recognize the diplomas of our school, giving those who enter government service

all the advantages accorded to graduates of their own schools, while those who enter the different professions and trades, and those who take up different departments of Christian work, will have an equipment second to none in the country.

Such a full reorganization is absolutely essential, coupled with better financial support, if we expect this most important institution to continue and to do the work for Bulgaria that needs to be done. An endowment of not less than $100,000 will make the school financially independent of the mission Board and enable it to lay broad and deep the foundations of this only evangelical Christian college or Gymnasium in Bulgaria for the education of Bulgarian young men. The Protestant Evangelical Society of Bulgaria, in 1897, inaugurated a movement to make a beginning towards raising an endowment there; but in their poverty it is little they can do. They heartily endorse and support the school. The Prudential Committee of the American Board is ready to receive funds for the endowment of this school.

LATE ITEMS FROM NORTH CHINA.

BY REV. F. M. CHAPIN OF LING-CHING.

INTERESTING news has come from China, showing how a movement like that of the Boxers changes from time to time and finally ends. To many that uprising seemed to be a genuine patriotic effort on the part of the people to be rid of foreigners who were destroying their country. Our missionaries have never said this, but have continually called attention to the fact that among those in the ranks were a large number who were influenced solely by the worst of motives. During the siege of Peking, as was ascertained afterwards, these so-called Boxers changed their name to "Militia," in compliance with a hint from the Empress Dowager that said militia were allowed to assemble for "self-defence." Those who have recently returned from Peking now state that large numbers of these men are engaged in raiding innocent villagers, and that in many places the one thing necessary to constitute a man a Christian is the possession of property which these brigands covet for themselves. Men of wealth have been approached by them to "contribute" to their funds, and where they have declined, they have regretted it; or, as in one case, been put to death. In numerous instances, so our informant states — in fact, in almost every instance, the persons killed have been men who were personal enemies. The writer knows of this being the case in regard to a Christian who was killed in Shantung last fall. This man before he became a Christian had made enemies, and although he showed himself a different man after his conversion, he probably never succeeded in making friends with those who had once been opposed to him. One of these men took him unawares and killed him. Two of his sons were also put to death. Another son was tied hand and foot and thrown into the river to drown, but managed to work himself loose and crawled ashore. His captors were there waiting for him. Surprised at his escape, they saw in it something of the supernatural,

and remarked, "He is not deserving of death." For a few weeks they kept him in confinement, treating him kindly, and then sent him to his home.

In the eastern part of Chih-li the Methodist helpers have been active in assisting the native Christians. Some of the officials have recently been glad to call in their aid. The Russians sent out an expedition. The official on hearing of it was in the greatest perplexity. He sent for the helpers and asked their advice. Their advice was to provide at once sheep and oxen and make as large a present of provisions to the Russian commander as he could. This was done. Then the official called upon the Russian and was well received, but it was very noticeable that he kept these helpers, one on either side of him, during the conference.

The latest information at hand indicates that outside the lines governed by the allied troops, anarchy is on the increase, the Boxers who still have arms turning their attention to brigandage and robbing wherever they can do so without fear. On behalf of the many innocent Chinese who are thus made to suffer besides the Christians, it is a matter of moment to bring the negotiations to an end as soon as possible, in order that law and order may resume sway

MADURA STATION IN 1900.

BY REV. JOHN S. CHANDLER, OF MADURA.

Fifty years ago Madura town was enjoying the fruits of expansion. Within a few years the old fort had been demolished, its fortified gates with one exception removed, its wide ditch filled up, and its glacis thrown open to the public for cultivation. The mission shared in the benefits of the new policy and a handsome church edifice had arisen on the glacis near the East Gate, the site having been given to the mission on condition that the mission should fill up the ditch, which was done. The town grew rapidly under this policy, and for fifty years has been extending its borders over the surrounding plain, until now it contains nearly a hundred thousand people. This is a growth of 400 per cent.

Fifty-one years ago two missionaries were living side by side in Madura whose grandsons are now classmates in Yale University. Expansion has been the watchword of the mission since that time, and the small schools have become large ones, the dispensary has grown into two large hospitals, and the few congregations have grown into large churches. Two male missionaries still occupy the places of those older men, but seven single ladies have been added to the force to care for the expanding institutions and additional work for Hindu and Mohammedan girls and women. The four catechists of those days have become four pastors, with eleven catechists, and the six teachers are now represented by about seventy men and women. The Christian community of 462 in 1850 has become a company of 1,419, and the forty communicants of that time are now increased to 700. Expansion has also increased the revenues for benevolence. The contributions of 462 Christians of 1850 were sixty-eight rupees, whereas 1,419 Christians in

1900 have contributed 2,271 rupees, an increase in proportion as well as in actual amount. This means better education, better living, and a higher grade of civilization, as well as a more Christian view of benevolence.

The past year has been one of substantial progress under some difficulties. The scarcity connected with the famine in the north has prevailed throughout the year. Cholera has raged virulently in the city and many surrounding villages during a part of the year. Reductions in the appropriations from the home Board have found no relief, except in the case of sufferers from famine. The number of deaths among our Christians has been double that of the preceding year. One congregation has been suspended for want of funds to keep an agent in the place. But with all this we have two more villages with Christians in them, thirty-six more Christians among us, and an increased attendance at our church and Sunday school services. Even with a slight decrease in contributions, they still average more than a rupee and a half for every man, woman, and child in our native community, and three and a quarter rupees for every communicant.

We have five organized churches, four of them with pastors. One of these failed to receive a single addition during the year; but the other four received thirty-four by profession and forty by letter. The losses in all the churches by death were twenty-three; dismissions and discipline brought this number up to sixty-two, so that the net gain has been twelve. A number of people are candidates for the church, but more time is necessary to prove the genuineness of their faith.

The Christian community that we have gathered about us is very small in proportion to the great mass of Hinduism, and our work will not be done until this mass is leavened with the Gospel. The Lord uses many agencies in leavening the world; one of the chief among them is undoubtedly the Christian church. So our work is to organize and intensify the power of the church, and through God's people as they are brought under the power of the Holy Spirit, to leaven the whole people of the land. How much of the final result will thus be accomplished we do not know, but that seems to be the share in it given to us. This being the case, the work is just begun, and we must patiently look forward expecting to see the greater part done in the future.

A great change has taken place in the position of our native Christian agents in the community. They used to be regarded as unworthy hirelings, but now they are looked upon as persons that have come to do good. In one village the catechist had great influence as a peace-maker between rival Hindu crowds, bent on each other's disgrace, and a tumult was quieted by him. When the plague threatened to invade our district and measures were taken by the Government to recommend inoculation to the people, the wildest fears were entertained by the populace. It was declared that the Queen was ill and required the sacrifice of a million lives, and that inoculation was simply the means taken to secure from each district its quota of lives, and that children were being forcibly inoculated and thereby met sure and instant death. People were afraid to risk their children in the streets or in Christian schools.

But one of our teachers had the confidence of the parents to such a degree that they sent their children to him, asking him to keep them after school with him until they could come and get them.

Our churches are well filled on Sundays, and the Sunday schools have made evident progress in numbers, efficiency, and interest. Thirty to forty Hindu boys of the Saurashtra community gather in the East Church Sunday school every Sunday, and have the lesson taught to them in their own Saurashtra language. In education our community is superior to the Hindus of their own status. We reach many classes through our village schools which we cannot reach in any other way. This is especially true of our contact with Mussulmans. We have kept up a school in a Mussulman village and by it completely changed the attitude of those people toward our preachers when they go to preach the Gospel. Want of funds prevents our doing this in other places, and for that reason even this school may have to be closed from this year.

We have just secured a door of entrance to one of the largest villages of the station through a school started by the catechist. No Christian worker has ever resided in that village before, but an humble Christian man and his wife were found there among a large company of Hindu relatives.

SILENT INFLUENCE.

BY HÜ GING UNG, OF FOOCHOW, CHINA.

[The writer of this paper was trained in the schools of the Foochow Mission and is now connected with the "Peace Street" church and is serving as superintendent of the day schools connected with the Foochow station. This paper by Mr. Hü has given some who have read it a new impression as to the qualities, intellectual and spiritual, which may be looked for in the Chinese.]

THERE are two ways of doing good to others. The development of material resources, which has engaged the attention and powers of so many wise, learned and patriotic men, is one great and effective means. This may upbuild character indirectly, but the great danger is that it will be turned into a means of corruption. There is still a work more important and nobler. It is the direct development of character.

The failure of the political revolution in 1898 turned the efforts of the reformers to influence the minds of the people and convinced many Christians that the deep-rooted deformities could not be eradicated by any direct power but through the gentle and patient influence of a love that wins and rescues from evil. As God intended man to be a social being, he implanted in him that sympathy and unconscious imitation by which families, neighborhoods and sections of country are assimilated. There is in example or character an imperceptible and pervading influence that no direct teaching can counteract. Character can triumph over the most adverse circumstances, turning them into means of its own advancement. It is the possibility and capacity for this that gives to humanity its highest value, and it is the higher manifestations of this

that give it its dignity. To regenerate the common life of the people is the sublimest work of man. It was through this that Confucius and other sages, great in character and action, reached their highest influence. They are held up to the public as patterns of virtue and the people strive to imitate them.

Here we find the secret of the characteristics of the people. They are so proud of the antiquity of their nation that they have no desire for improvement over preceding generations nor of receiving any newer civilization; they are so faithful to the national traditions that they even do not inquire into their origin, but exactly imitate their heathen ancestors; they are so content with their knowledge that no new ideas will be welcomed but will be strongly resisted. Therefore they are under the bondage of bad customs and superstitious faith, and these involve not merely the associations of thought and habits of action, but also their whole direction and tendency, together with that of their choice and affections. This is the real cause of the weakness of China and her gradual decline for several hundred years. Here we also find the most difficult work of reform which no mere teaching nor direct legislation can reach to much effect. In reading the history of the chosen people we learn that the purpose of God was to prepare a holy nation governed by himself and set apart from all others, but, contrary to his command, they became corrupted by their intermarriage and evil alliances with other nations, for their influence was so great through the example of their government, idolatrous worship and heathen customs which then prevailed throughout the whole country, that the laws taught by Moses and the warnings of all the prophets were of no avail. There are many superstitious customs in our country which have been handed down from our ancestors. Geomancy, or selecting a lucky site, is considered the most important business for the legacy of the succeeding generations. The funeral rites are very seriously kept. The employment of Buddhist and Taoist priests and the extravagant burials are regarded not only for the sake of the dead, but as the glory and pride of the living Women are not in the same rank with men and poor girls are sold as slaves. Higher class girls prefer to suffer with "golden lilies" rather than to have broad feet "in disgrace," as they call it. Suicide is practiced and sometimes is commended as virtuous. On festival occasions, as birthday or marriage, the people are very particular in their manner of entertainment to follow the speech and ceremony of gross superstition. Beside images in temples, there are domestic spirits, such as ancestral tablets, the two guardian kings of ghosts, the kitchen god, the goddess of mercy and many others which involve selfishness and fear. Many of the higher class of people set most selfish examples, so that injustice and dishonesty are treated as common matters. It is impossible to name all the degrading wickedness and superstition that bind the hearts of the people, but we can imagine their great influence over them. When will this country be great if this bondage remains unbroken? Who, despising ridicule and hardship, will recognize this duty of lifting their countrymen from every form of spiritual bondage and attempt this task? This sphere of effort will not be recognized distinctly and this labor will not be attempted except through Christianity.

Look at the vast improvements in those countries where Christian influences prevail. Christianity has a direct tendency to make everybody do his duty and promote the peace and happiness of mankind. She quietly, though patiently, advances in her humble path, laboring steadily but calmly till she has opened to the light all the recesses of ignorance and driven away all abominations with abhorrence. For over half a century Protestant missionaries have labored in China, laying a foundation. We can see their influence upon the millions of heathen. They begin to realize the benefit of Christian work, and cannot help confessing it with admiration. Discontented with what they have, they become acquainted with Christians. Those who are brought up in Christian families or educated in Christian schools have learned the truth and cannot return to their former ignorance. Do what they may, they cannot think or act without its influence. The seeds have sprouted and the grain is ripe. Who are ready to gather the harvest? The community, non-Christian as well as Christian, are setting their eager eyes upon those who are called to this work and expecting high character and pure spiritual lives. The time has come when unconscious imitation is most operative. It is the silent shining of character that has a subtle and pervasive power. The characteristics of the people, as mentioned, prove that this method is more efficient than any other; so let this work be highly esteemed. If many Christian men of a simple faith and single heart devote their lives, entering into the community, like sheep among wolves, to labor conscientiously though obscurely in this blessed vocation, what will the effect be? If they, like Daniel's band, will not only disregard all heathen customs, but give up all pretense to follow them, how it will shame the heathen and convince them that Christians have a higher purpose in life. Let them set a good example — seeking not their own interest, but the interest of their fellowmen — setting no value on the world any further than it can be a means of glorifying God. How like a storm it would sweep away abominations! The illuminating and quickening influence of the Holy Spirit upon the hearts of men would give success. He changes impurity into holiness and makes men mighty for God in overcoming the world. Let all professing Christians, especially their leaders, consecrate themselves into the hand of His power to obey these two commands, "Be not conformed to the world," and "Let your light shine before men."

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

SIVAS.

We have already reported the arrival of Rev. and Mrs. E. C. Partridge at Sivas on November 14. They are now giving themselves diligently to the study of the language and Mr. Partridge reports the first meeting in which he took part. It was on Communion Sunday when Mr. Perry was absent, and the native preacher and the "house father" of the orphanage not being ordained, the administration of the ordinance devolved upon Mr. Partridge. He writes: —

"The church was packed with over 500 people, a thing which is the usual order here now. One has no idea how

many people can be accommodated in a small church with no pews until he has seen a congregation in Turkey packed up from the doors like an American street car. The preacher received five new members on confession, two ladies and three men, all young people. Then the 'Orphanage Father' spoke some words of advice to the mothers of two young children who were to be baptized, and I baptized them, using the Armenian form. These few words were the hardest ones I ever spoke in public. The communion service which followed was in English and the preacher translated and led in the prayers.

"All the branches of the work here in Sivas seem to be in an encouraging condition. Meetings were held every night during the Week of Prayer, which were very well attended and helpful to the spiritual life of the church. Our schools are very full and are doing good work. The audience at Sunday services fills the church and at the church prayer meetings, though smaller, is still large and the prayer meetings are remarkably well sustained. Last Sunday we had in Sunday school at the chapel an attendance of 567, of whom 150 were older people; at the orphanage, 275; and about thirty in a little school which Miss Brewer has started this year in another part of the city."

NEW CHURCH AT TALAS.

Dr. Farnsworth, of Cesarea, reports the good work done in Talas by the Rev. Hagop Bulbulyan, who is a graduate of Andover Seminary of the class of 1888. He has taken hold of the work with energy and tact. Dr. Farnsworth writes: —

"Among the other good things he at once began to urge, what we have long wished, the formation of a church. We had the joy of seeing this accomplished on the first Sunday of the year and of the century. The forenoon service occupied three hours, a large congregation listening patiently and with evident interest. This church is much stronger than either of our other churches was when first organized. It easily takes its place as the third in our field, only Cesarea and Istanos being stronger. Some fifty were present and joined in the covenant and confession of faith. The Board is now helping to the extent of about one-fourth of the acting pastor's salary. We hope that at no distant day Mr. Bulbulyan will be installed and the church will become self-supporting."

Mr. Fowle has taken upon himself the whole work of touring and has gone of late over the whole field, visiting every outstation. A good report is sent as to his health.

Central Turkey Mission.

A REVIVAL AT AINTAB.

President Fuller, under date of January 12, sends a most cheering report: —

"There has been of late in our Protestant community quite an unusual religious interest, largely among the young men of the Second church and of the college. This interest began to be apparent more than two months ago, and has from the first been remarkable for its quiet and pervasive power. Among the converts are not a few of those very striking cases in which the change in the whole life and character of the person has been so marked that every observer is constrained to say at once 'This is indeed the work of a Divine Power.' Under such circumstances the 'Week of Prayer' has been an event of very special interest. This year the plan of union meetings had to be changed to meetings in each of the several churches, and these, especially in the Second church, have been very large and sometimes crowded, and the spirit everywhere manifest among Christians is of the best. No attempt has been made to count re-

sults, but the numbers are certainly large. Among the college students many are giving evidence of a new life and all are hoping and praying for a yet larger blessing. One thing which has seemed to be a serious hindrance to the full development of the work has been a somewhat disturbed condition of the country, which, together with the 'Ramazan,' which is now being observed by the Moslems, has made it manifestly unwise to hold extra meetings, as would otherwise be desirable.

"Some three weeks ago, as the pastor of the Second church, Rev. M. G. Papazian, was returning from an evening meeting to his home in the college campus, at the entrance of the outer grounds a number of men, armed with clubs and knives and one of them at least having a pistol, sprang out from a hiding place beside the path and attempted to rob him and the young men who were escorting him home. In the scuffle that ensued two pistol shots were fired at the pastor and some of the young men were slightly cut and bruised. Fortunately the noise of the melée was heard at the college gate and the lights and voices of friends hastening to the rescue frightened the robbers away and no very serious harm was done. A few mornings later the body of a young man (Christian) was found lying in the road some ten minutes west of the college grounds, with his throat cut and quite dead. A most dramatic sequel to this terrible tragedy has since been enacted.

"It seems that a Koordish woman living in Aintab had a child for whom a serious surgical operation was necessary to save its life; after a good deal of bargaining she had brought the child to the hospital and, paying the required fee, the operation was successfully performed and the child, under the care of its mother and the hospital nurse, was making a rapid recovery; on the second day after the murder a visitor called to see the woman and child. Soon after his arrival he asked the woman whether there was anyone present who understood Koordish, and on being assured that there was not, he immediately began to congratulate the woman cordially on a piece of rare good fortune; he said that, although she had been obliged to pay a large sum to the hospital for the treatment of her child, her son had just had the good luck to kill a Giaour on whose body he had found a much larger sum of money than she had spent. Providentially, the patient occupying the bed next to that of the child understood Koordish and was able to give such information as enabled the authorities to arrest the murderer, and abundant proof of his guilt was found in his possession.

"I should have noticed in its place a a very important and interesting meeting of the six Christian Endeavor societies; the place of meeting was so small that it was found necessary to limit the attendance to the members of the societies, which made up a rare company of some 300 earnest and consecrated workers, for whom this gathering together was not only a delight but a great inspiration. The influence of such a body of young and enthusiastic workers in our city cannot fail to be specially helpful at this time. Large and interesting meetings have been held both in the college and city in commemoration of the close of the old century and year and the beginning of the new. Nowhere are eyes turned more longingly, if not always hopefully, to the future than in this land of shadows."

Eastern Turkey Mission.

A CHANGE AT DIARBEKIR.

In the last number of the *Missionary Herald* Mr. Browne, of Harpoot, reported a tour through Koordistan. Returning from this tour they stopped at Diarbekir, where, owing to a remarkable develop-

ment of religious interest, they remained far beyond their original expectation. Writing from Diarbekir, January 29, Mr. Browne says: —

"Diarbekir is the great city on the Tigris so famous in the wars of the Romans, Sythians, Saracens, and Turks, whose massive walls and towers still bid defiance to man and nature. We never enter this city without peculiar emotions; this time we shall leave it with such as we have never had before. Our plan was to stay a day or two here and then return to Harpoot, and thence up through Geghi. But God had very different plans for us which he soon revealed so unmistakably we dared not substitute our program for his.

"There has been no pastor over this important church at Diarbekir since the massacres of 1895, which were extremely severe in this city, so that now it has not half its former wealth and strength. All their efforts to secure a pastor or even a preacher have proved unavailing, and one of the congregation conducts their Sabbath and week day services. To say we found this church in a deplorable condition, torn by factions, jealousies, etc., would express inadequately their need of missionary visitation. Perhaps this can be expressed in a more realistic way by saying this is our fourteenth week of labor here and the end is not yet, though our daily services have continued three months and their attendance and interest are now at their best. Such a change has occurred that it is literally true that Psalm 126 is continually in our mouths, which are indeed filled with laughter and our tongues with singing, because of the great things he has done for us by his Spirit.

TIMES OF REFRESHING.

"There has been little to remind one of a 'revival' so called, yet from the beginning of our daily meetings Hosea's prophecy seemed fulfilled (Hosea 14 : 4), and the Spirit has continued to descend like dew and we have enjoyed blessed times of refreshing from the presence of the Lord. We are confident many have been born again, though many, being Gregorians, may not yet have strength to leave the old church and identify themselves with us. Still many Gregorian homes for the first time have daily prayer and praise, and there is great joy in this city and in many individual hearts within and without our Protestant community. Such are some of the more potent fruits of the Spirit. Within the church the change is quite as marked. Those who for years have neither visited each other nor even saluted one another by the way, now are seen walking, working, praying, and eating together in one another's homes and at the Lord's table.

"Perhaps quite as good a proof as any, among orientals, of the reality of this blessing occurred yesterday when we saw the 'faith that *worketh* by love.' Of the heritage of their former mutual distrust and indifference there remained a church debt of 40 liras which the church committee despaired of removing, since the government had been lately extorting its claims for this year, together with all back taxes. With not the strongest faith I preached on the widows' mite, and said we would have no more prayer meetings till we had demonstrated that the grace of God had reached our pockets. Then I left them to battle with this debt. All took hold heartily, some giving literally all they had, and they then and there raised fully half and hope to raise the other half today, so we may not lose one prayer meeting. Praise God from whom all blessings flow!

"Last Saturday, at 10.30 A.M., we had a Memorial Service for Queen Victoria, at the request of H. B. M.'s Consul, J. Francis Jones, Esq., which was conducted entirely in English. It was attended by the English and French Consuls, dignitaries, government officials, ecclesiastics from the various state churches, and a large congregation of Protestants, Gre-

gorians, Catholics, Syrians, Greeks, Chaldeans, Koords. The stillness and attention of all to a service in an unknown tongue testified eloquently to their sorrow and regard for the beloved Queen, and seemed to reëcho the last word of the brief address: 'O Queen! live forever!'"

Marathi Mission.

Mr. Hazen, writing from Sholapur about three months after his arrival at that station, reports his attendance at the mission meeting, at the close of which he remained for a few days for a gathering of native Christians, of whom he writes, under date of January 4: —

"As a whole, this body impressed me favorably, appearing to be composed largely of men of intelligence and ability. The dependence of the native on the missionary was shown clearly, and yet in the company appeared to be some men capable of wise, independent action. With the general Christian community, as appearing in Sunday congregations, I have not been as well pleased. Perhaps I have expected too much of them, and have sought for too marked differences between them and other natives; but, as a whole, I have not been favorably impressed with their intelligence or character. I hope to have a better opinion as I become acquainted with them, and become able to speak and understand their language."

Later on, Mr. Hazen went to Roha with Dr. Abbott, to attend the ordination of Mr. John Mallelu as pastor of that church. Of this visit he writes: —

"We were very hospitably entertained at Roha, having our quarters in a large shed of poles covered with bamboo matting. In a similar shed the council and ordination were held, the little mission chapel, scarcely more than twenty-five or thirty feet square, being ridiculously inadequate for the purpose of this special gathering, as well as for the ordinary congregation of 150 or more persons. The exercises being all in Marathi, I found myself at a disadvantage, but during the examination of the candidate had part of the questions and answers interpreted to me by Mr. Karmarkar, and, after the others had finished, was allowed to ask a question or two in English. I was very much pleased with Mr. Mallelu's manner and spirit during the trying ordeal, and the next day had a long conversation with him, which left me better pleased than ever. Being so fresh from my own brief pastoral experience, I was able to compare notes with him, and found that conditions are apparently not widely different in substance from those which the pastor of a struggling rural church in America has to encounter."

RELIEF CAMPS.

Mr. Hazen also reports a visit, on the invitation of the chief medical officer of the Sholapur district, to the government relief camps. Nearly two weeks was spent in this visitation. Four large relief works were examined, beside the inspection of some poorhouses and many villages. He saw what the government is doing in the building of some immense dams for the storage of water. One of these dams will catch the drainage of an area of fifty square miles, another of ninety-seven, and still another of 142 square miles. Only one of these will be completed this season.

Mr. Hazen says: —

"At all of the camps the number of people has been increasing at a rapid rate since the middle of October, owing to failure of the latter rains. For instance, a work, which had at one time only 1,700, now has a population of nearly 10,000, about 8,500 of whom are workers; while another, the largest in the district, perhaps the largest work in all

India at present, that at Buddhehal, has nearly 20,000 (15,000 workers), a figure that closely approaches the maximum number at that work (25,000) during the worst part of the famine. The total number on relief works in this district at present is 74,000, more than half of the whole number in the Bombay Presidency. These figures show that the famine is not yet over here, or at least that its effects have not yet ceased, and will not for some time to come. It is hardly possible that these figures will materially decrease before the rainy season, and they may increase.

"I was especially privileged in being able to visit these camps with a government officer on inspection duty, as it enabled me to see very thoroughly all the arrangements for sanitation of the camps, the hospitals, kitchens for dependents, and enclosures where children are kept during the day while their parents work. I cannot help expressing my admiration at the thoroughness and efficiency of the organization of famine relief in this district. The gathering and providing work for such vast bodies of people, with the attention given to health and sanitation, prove that the government is not without concern for the welfare of this people, or incapable of giving them help in their time of need. No doubt there are abuses at the relief works; the English officials say it is impossible entirely to stop bribery and blackmail; yet the whole system seems to me, on this limited view I have been able to make of it, to be admirably conceived and well executed."

Until nearly Christmas time there were a thousand people laboring in connection with the mission compound at Sholapur, but Mr. Gates had dismissed the greater number, retaining only some 300 to complete work that had been begun. As the result of the labors at this station, new dormitories have been built for the orphans and boarding pupils, and Mr. Hazen describes the buildings as plain but most substantial stone structures. A photo-engraving showing one section of these buildings is given on the cover of this number of the *Missionary Herald.*

There are many people connected with the railway at Sholapur, either English or understanding the English language, and to these Mr. Hazen is preaching occasionally on the Sabbath.

Foochow Mission.

QUIET WORK.

MISS WILEY, near the close of her first year of missionary work, reports that her time has passed very quickly and pleasantly. She says: —

"The people seem very quiet and Mr. Hartwell says he sees nothing at all unusual. Our college work has gone on very well this term and there is much that is encouraging. During the week of the 'Annual Meeting' we had special meetings during the evenings both for the Christian and non-Christian students, and as the result, fourteen of them applied for admission to the church, ten being accepted.

"During the fall we had meetings every Friday afternoon with the Chinese teachers. They seem to have created a much better feeling among the teachers themselves, as well as to cause two of them to become willing to take their stand as *active* Christians before the students — one of them a second degree man.

"The last few weeks the fifth year students have been holding prayer meetings in English, to get those who are unwilling to testify before their Chinese friends to take part, and thus far the results have been very good. I enjoy the work here very much, and suppose it will be more satisfactory when I learn more of the language. Last month I passed my year's examination in Chinese. This term it has been necessary for me

to teach so many classes that I have not had all the time for study which I could have wished, but I am told I had all that was best for me.

"Mr. Hartwell celebrated his seventy-fifth birthday last Wednesday by inviting the missionaries of our mission to dinner. Of course the Chinese celebrated it in their way, with the inevitable firecrackers. Mrs. Hartwell is still in Japan with Mr. Peet. Everyone is anxious for the coming of the new missionaries and the return of the old ones, as the strain has been very hard on those, who remained here during the summer, with all the care and work of others added to their own."

North China Mission.

COLLECTION OF INDEMNITIES.

THE following letter from Dr. Ament, dated Peking, December 27, has been given in part to the public press, but in view of the singular charges that have been made in reference to the plan for collecting indemnities for the losses sustained by the Chinese Christians, we give it here in full. A paragraph on another page shows that this plan is not only working to the satisfaction of the natives and the missionaries, but is also heartily approved by the Chinese commissioners, so that they desire that the plan should be carried out still further. Dr. Ament says: —

"After a month of very hard work in our outstations I am glad that I can report progress to you. I visited (beginning on the south) Wen An, Pao Ting Hsien, Pa Chou, Ping Ting, Cho Chou, Liang Hsiang, and on the east, Shun I. I found the officials in all these places exceedingly friendly and anxious to settle the affairs of the converts, recognizing the right and need of such claims. I have made no use of foreign soldiers and brought no external pressure to bear, relying in all cases upon the justice of our claims. Mr. Conger has supported us in the measures and methods taken, though the military people have not failed to make their criticisms. The survivors in all our country stations have been recouped for all their losses, reinstated in their villages, with some money in hand and a promise of houses restored next spring. Over and above restoration for the converts we have gathered in a fund for the support of widows and orphans who have no home and no one to look after them.

"While our own church is thus fairly well provided for, our poor people in Kalgan and Shansi are suffering for the necessaries of life. We have sent 200 taels to the Kalgan people but have heard nothing from Shansi. Instead of a famine in Peking, as many predicted this winter, supplies have come to the city in unusual quantities and the city was never better provided for than at present. By means of the army thousands of people find employment who would otherwise remain idle.

"The great problems of the reconstruction of our mission are now before us. Where is the college to be located? How many and what stations are we to have in the future? Can we not federate our educational work with other missions? Is the printing press to be reëstablished? It seems to me we never needed a deputation to visit us so much as now. One thing is certain, we need men on the field just now. New men should be in training. As the country settles down, I see no reason to doubt that speedily we shall see an awakening in China which will astonish the world. Scholars in the smaller cities have confessed to me how foolish they have been and how their ignorance weighs them down. Just as soon as there is a stable government in power these men will come to the front. We need to get our machinery in running order at the earliest possible moment. Our educational

apparatus should be up to date and give the people what they want and need.

"The peace negotiations proceed slowly and bid fair to drag out their length all winter. Perhaps it is better so, as it takes time for a lesson to sink into a Chinaman's mind. Missionaries are called vindictive and blood-thirsty because they advocate a proper punishment for those who committed great crimes. But we have learned by long experience that the Chinese learn slowly and time is a large element in their education. Softness, such as our soldiers have manifested on some of their tours, is mistaken for weakness, and the lesson has to be taught in a more vigorous fashion, however disagreeable it may be. The church will be to the front in the near future as never before, and the situation will demand the best talent and acutest minds to settle the complications that will come up, or are up, for solution.

"We have lost close on to three hundred people from our constituency, among them some of the best and some of the worst. I trust we can start in the new era with a blood-washed church of consecrated people. I believe our people will respond to the higher call, and we shall see new developments in the spiritual life among the Chinese. They are giving more liberally than before and Pastor Jen will receive a larger salary than before through their gifts. We have lost two valuable helpers by the Boxers and one other is still wandering in Mongolia, we know not where. Pastor Hung has not been found as yet and without doubt he is dead. I have secured an indemnity of 600 taels, which will support his wife till her five children are grown up. We shall doubtless have only one church in Peking for some years to come, with Pastor Jen in practical charge. He is growing in the graces which go to make the ideal pastor and there is no man more highly respected in Peking. All the Christians presented Minister Conger with a fine honorary tablet in view of his great kindness to them during the siege."

TIENTSIN — GRAVE PROBLEMS.

MISS PORTER is remaining at Tientsin for the present, and writes that they see someone from their old station at Pang-Chuang every few days, although it is impracticable for any foreigner to return there. Of Tientsin she writes: —

"Miss Gertrude Wyckoff is in charge of the remnants of the girls' school here, while I am caring for a little company of refugee women. In a community like this there are many demands upon time and strength, and the weeks pass very rapidly, although of our ordinary duties we have but a small share.

"Many of the gentlemen of our own and other missions are able to visit their nearer country stations, and some at the South have, we hear, returned to homes far from the ports. We do not hope to do that yet, but we rejoice to be able to aid the native brethren from this point, and wait in hope for the opening of a way to join them in God's good time.

"The problems just before us are very grave. The fact that our poor people are living in palaces and wearing silks and furs, because they have no other shelter and are destitute of wadded garments, gives a suggestion of the anomalies of the situation. How shall they be preserved from false estimates of values, from the temptation to override and defraud those who must be made to reimburse some of their losses? A false step taken now may launch us upon a policy which shall bring havoc greater than any the Boxers have wrought.

"We need not only the prayers, but the counsel of some of the wise-hearted whom God has set to watch the interests of his Zion, and are earnestly hoping that someone may be sent out. We ought to move with caution but with decision now. Much of the future of missions here must be decided within a few months. When and how shall we plant anew our uprooted work?

"Mr. Wilder won the love and admiration of all the Christians here by his care for them during the siege, and now has very strong influence over them. He is this week in the country trying to right some of their wrongs. These are many on every hand — our people are robbed of their hard-earned money, even of their clothing, by foreign soldiers, and just about here the Sikhs take the doors and other woodwork of their houses for fuel. The Pang-Chuang people, who have no such experiences, rejoice in the hope that troops are to be sent to that region. We sigh as we think how much more ardently they will long to have them get away after they have felt the results of such an invasion. We comfort ourselves, however, by the reflection that the United States men are counted by the natives their best friends among the troops — they and the Japanese. The Chinese expect protection from these against the petty exactions of others and are rarely disappointed."

Japan Mission.

SELF SUPPORT IN THE HOKKAIDO.

MR. ROWLAND, writing from Sapporo January 30, reports several items of great encouragement. There were three accessions to the church in Sapporo and two in Iwamizawa. The Week of Prayer was given to thought and prayer for the forward movement, in which the Protestant churches of Japan are joining. Mr. Rowland writes: —

"The latest among our causes for thanksgiving is the assuming of self support by two churches. The Sapporo church, in annual meeting, 23d inst., voted to assume its own entire support from the first day of the new century, at the same time raising its pastor's salary handsomely. This action had been planned for since early last year; but it is none the less grateful because foreseen and well considered. The church is four years and three months old, with a present membership of ninety-five, and monthly disbursements of fifty-five yen.

"Self-support was not expected so soon in Urakawa church. But intimations of the possibility began to reach us about the middle of the month. And on the evening of the 27th, the night of the adjourned general meeting, came the message by wire '*Decided for self-support and a church building.*' This church was organized in 1899. Present membership, thirty-nine; monthly expenses, twenty-five yen probably; aid from the mission till last month, thirteen yen. Some three years ago a debt was incurred for a building, which debt they hoped to finish paying by Dec. 31, 1900, when behold! two days before that date a fire laid the building in ashes, without insurance. The same fire made houseless six of the nine or ten families who live in the little village. This decision for self-support and a building is all the more heroic coming as it does out of their misfortune and loss. Such zeal and consecration among the churches will hasten the coming of the Kingdom more than anything else."

Mexican Mission.

CHEERING ITEMS.

MR. OLDS, of Parral, reports the ordination, on February 17, in the church at El Paso, of Mr. Jose Ibañez. Of other places Mr. Olds writes: —

"The Las Cuevas brethren have ordered a bell which has just arrived. In Parral we have raised $300 for a new organ. The Santa Bárbara work, which began last fall, is quite encouraging. They have no preacher, but a member of the Parral church, who is quite efficient, has led most of the services and directed the work. They rented a chapel

on the principal street of the town, repaired it, bought benches, chairs, lamps, etc., and thus far have paid the bills themselves, with a little help occasionally from neighboring churches. The services held have not only kept the brethren who live there alive spiritually, but have attracted newcomers who are members of different churches in the interior, and have broken down the fanaticism and opposition which at first were quite annoying. A few converts have been made, too. The services held at the time of opening the chapel attracted a good deal of attention and were well attended.

"My stereopticon has been doing good work in a new point some twenty miles northwest of Parral. There are about 200 people in the ranch, but Protestant work had never been undertaken, and it was generally believed that no entrance could be secured. The lantern carried the day, however. A large room was secured, the coöperation of the owner of the hacienda obtained, and services held which were attended by large numbers. Eugenio Rodriguez found encouraging growth in San Ignacio and neighboring points seventy miles northwest of Parral, where he went a few weeks ago. In Las Cuevas, near San Ignacio, a number of new hearers manifested interest, and one man, who had opposed us and persecuted the Protestants, was completely changed, if not converted, and confessed publicly that he had been in the wrong, but henceforth wanted to follow this religion."

A CHRISTIAN ENDEAVOR CONVENTION.

MRS. HOWLAND, of Guadalajara, reports a most interesting local convention of Christian Endeavorers, held at Guadalajara February 1 to 3. She says: —

"There is no doubt that we have started upon an era of conventions in Mexico. There has been no movement in these latter years that has so served to stimulate and arouse the Mexican Christians as this meeting together for conference upon methods in Christian work. It is easy to understand why. The larger part of the delegates come from towns where the Protestant church is small and despised. When they find themselves in a crowd of fellow Christians and hear their familiar songs rising in a perfect hallelujah chorus, and listen to old problems discussed by experienced workers, and see the harmony and love existing between all those who truly follow our Master, they are inspired to new zeal and courage. And you never saw a more conscientious set of delegates than the Mexicans. Never does an idea of going merely on an excursion enter their minds. There they are at every service, beginning at the sunrise prayer meeting, in the 'frontest' possible seats, with Bible and hymn book ready. One of our dear old members from Ayo, who has said that he expects to pass the remainder of his life going from one convention to another, while in Mexico City last year could not be persuaded to take a horse-car ride, between times, to the famous old castle of Chapultepec. 'No,' he said, 'I have come to enjoy the *meetings* and I am not going to distract my mind.' The same was true of the Chihuahua delegates, and in fact it is the 'convention spirit' in Mexico.

"An unique feature of our meetings is the confederation between Christian Endeavorers and Epworth Leagues. It has been an inspiration. It brings out large numbers, promotes true union in this land where we are maligned for having so many 'sects,' stimulates the local churches, brings together missionaries of different denominations, and gives us all broader views."

The church at Guadalajara was crowded to its utmost capacity. One man walked over 200 miles and back to attend the meeting. The essays and most of the discussions that followed were by Mexicans and were well sustained. Altogether the sessions were very helpful as well as enthusiastic.

NOTES FROM THE WIDE FIELD.

NEW HEBRIDES.

THE *Presbyterian Record of Canada* gives a recent letter from Rev. Mr. Mackenzie, dated Efate, New Hebrides, December 10, showing the transformations made by the gospel at the outstation of Eratap where he had been spending a few days. It was at this village that, prior to the introduction of the gospel some years ago, a shipwrecked company was treacherously murdered and their bodies eaten. After the people became Christians, another shipwreck occurred, but those who reached shore were taken to the homes in the village or accommodated elsewhere, and were given food though a drought had reduced the supply very materially. Of this village Mr. Mackenzie says: —

"Kalomet, their chief, the first of their number to come in, and unanimously chosen by the whole village after they renounced heathenism, is one of the finest native Christians I have ever known. The house in which I write, a lime cottage a few yards distant from his own comfortable lime house, he and his people built for me of their own accord. Their hospitality when I come here is unstinted. Lalé, the chief's wife, the mother of five as bright looking children as are to be found in any village in the group, is equally exemplary. All the years they have been church members I have never had a single occasion to reprove either of them for unseemly conduct. Bickering and fault-finding, so common with other natives, are almost unknown in that home. The training of their children would do credit to a home in a civilized land.

"Some weeks ago we had our annual feast for the natives. How they enjoy these gatherings! Except communion seasons, they are the only occasions on which all the villages meet. Not only are they a benefit in that we are able to realize a considerable sum of money, but the natives become acquainted with each other, and see that they are one people. They see too that they can have a pleasant time, although they have given up their old feasts and customs on which formerly their hearts were so much set."

INDIA.

MISSION TO LEPERS.— There is an organization which has been in existence for twenty-six years, devoting its efforts in behalf of the lepers who abound in all eastern countries. A report of this mission says: —

"Year by year, as the work grew, God has provided the funds, and not once has he allowed us to close a year in debt. From very humble beginnings the work has grown, till now, at the beginning of the new century, the mission is at work in fifty-nine centers, in India, Burmah, Ceylon, China, Japan, and Sumatra, in connection with the missionaries of twenty-one different missionary societies. The Lord has not only been faithful to his promises in giving us the funds necessary to carry on and extend the work, but in the great blessing that he has continually poured out upon the spiritual work in the various asylums. Not only have we been permitted to relieve a vast amount of terrible suffering, and to comfort many a breaking heart, but we have been allowed to see many hundreds of the lepers turning to the Lord."

THE LEPERS' FAST DAY. — A striking story is given in the *Chronicle* of the London Society of what some lepers at the Almora Asylum have done in aid of the famine sufferers in Western India. It seems that an English lady had visited these lepers and was much touched by the sight of their sufferings and the cheerful-

ness with which they bore them. The next day she sent to each inmate a small gift of two pice, which would amount to less than one cent each. It occurred to one of the lepers that they might give this to the famine stricken, but it was finally agreed they ought to accept the gift from the lady, since it was given to them personally; yet they decided they must make a gift of their own to help the starving. So they resolved to give one day's food. Most of the ninety-six lepers fell into the plan at once, and the others joined later, so that every inmate had a share. They appointed a fast day on a Tuesday, and met in the chapel and said that all wanted to join and give the result of a day's fasting and prayer. "It is no hardship for us, but a joy and a privilege." On Tuesday morning, instead of a crowd around the storeroom to receive their daily allowance, they were all gathered in the chapel, thanking God for his love and his goodness to them, and praying he would bless the starving orphans and the dying parents in the famine districts. "So we prayed," writes the missionary, "and God gave us a blessing in praying. Our hearts were very full — full of sympathy, full with the divine presence."

AFRICA.

THE MASAI.— The fierce African tribe of Masai, through which Bishop Hannington passed on his way to Uganda, and about which much has been written, has heretofore resisted all attempts made to evangelize them. But the railroad has now reached Kikuyu, which is within the territory of the tribe, and within twenty miles of that place there are said to be thousands of Masai, their highest chieftain living only sixteen miles away. The place is 6,800 feet above sea level, and a few years since was a plain, but now is the headquarters of the Uganda railway, having a population of from six to eight hundred Europeans, Eurasians, etc., beside eight or ten thousand Arabs, Indians, and people from every tribe in East Africa. These Masai have long been the terror of East Africa and the effort to reach them with the gospel will require courage and faith, but the work has been begun and there is another opportunity of showing that the gospel is mightier than the forces of evil.

UGANDA.— There seems to be no check to the onward progress of missionary work in Uganda and its adjacent kingdom of Toro. The people are not only listening to the gospel, but are taking up the work of preaching it far and near. The following account is given of what is called a "Dismissal Day" on which a number of evangelists were sent forth from the capital, Mengo, to do work in outside districts. Miss Glass writes: —

"I think you would have been very interested could you have been with us in the big church last Friday at the missionary meeting. It was a 'Dismissal Day,' and twenty-nine trained native missionaries were being dismissed to Busoga, Koki, Budu, etc., some even to Toro. It was a very happy service. The most thrilling bit was when Mr. Roscoe, as acting Secretary, in the absence of the Bishop, called each of the new lay readers and gave them their letters of license; after that each of the new teachers stood up and, turning round, faced the congregation while their names and destinations were read out. Each of these men is being entirely supported by the natives themselves. Many of them are taking their wives with them, who are also trained teachers. The collection was a wonderful time. It amounted in all to; in cloth, thirty-six rupees, 25,383 shells, and a cow. When one considers that eighty shells is good payment for a day's work of a builder, thatcher, hedger, etc., you can see the people were many of them giving as the Macedonians did."

MISCELLANY.

BIBLIOGRAPHICAL.

Arabia: The Cradle of Islam. Studies in the Geography, People, and Politics of the Peninsula; with an account of Islam and Missionary Work. With Maps and numerous illustrations from Drawings and Photographs. By Rev. S. M. Zwemer, F. R. G. S. F. H. Revell Co., publishers. 8vo. Cloth, $2.00.

This fine volume of 434 pages, with maps and many beautiful illustrations, tells the story of a country which is little known, and also of one of the great religious movements of the world with which Christianity has long been in conflict. Arabia is by no means the sandy desert which many suppose it to be. Its interior, which is 3,000 feet above sea level, is a fertile region capable of supporting a large population. Its present population is estimated at about 11,000,000. The author of this volume is connected with the mission of the American Reformed Church and is stationed at Bahrein, an island in the Persian Gulf. Another station of the mission was opened at Muscat in 1893. The Free Church of Scotland has a mission at Aden, where Keith-Falconer laid down his life, a few years since, after a brief service. It is reported that there are only four points on a coast of 4,000 miles where there are missionaries, and not a single missionary over ten miles inland. The mission field in Arabia, therefore, is vast and very poorly occupied. But Mr. Zwemer believes that the Arabs are not opposed to Christian instruction as their co-religionists are in other parts of the world, and this volume is well calculated to awaken interest, not only in the country of Arabia, but in the evangelization of a people who have derived their religious faith from Mohammed, the Arabian. It is the standard work on this great country.

A Woman's Life for Kashmir. Irene Petrie. A Biography. By Mrs. Carus-Wilson. F. H. Revell Co. New York, Chicago, Toronto.

This is the first biography of a student volunteer. The introduction is by Mr. Robert E. Speers, who rightly characterizes it as appealing most eloquently to "that great class of young women who have passed, or are passing, through our schools and colleges, or who, outside schools and colleges, are interested in true culture and the finer things in life." This story of a gifted, winning, and highly cultivated girl, whose joyous sweetness drew even strangers to her, is worth telling, says her biographer, "if only to unfold the secret of an unfailing delight in life." Three lessons are taught by her brief career, so said a friend, whose words we condense. First, the lesson of childlike trust in God's will and power to send or keep us wherever we can serve him best. Second, that in God's service rich and poor are alike needed and are claimed by his love. And, last and most important, the lesson that prayer is the highest, the hardest, and the most necessary service of all. "Oh, if you only knew," wrote Irene Petrie, again and again, "how we abroad *depend* upon the prayers of you at home! There is such strength and such support to us in the thought that you are praying for us, and that we all are watching and waiting and working together for the harvest." A sketch of this remarkable young lady will be found in the Young People's Department of this issue of our magazine.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For a revival of the spirit of benevolence; that, recognizing their privileges and their obligations as stewards of God's bounty, Christians may give as God has prospered them, and thus be brought into fellowship with Christ and be prepared to receive the spiritual blessing promised to those who bring the whole tithe into the Lord's storehouse.

ARRIVALS IN THE UNITED STATES.

December 14. At San Francisco, Mrs. J. L. Mateer, of the North China Mission.
February 23. At New York, Mrs. Minnie C. Sibley, of the Marathi Mission.

ARRIVALS ABROAD.

November 27. At Guam, Ladrone Islands, Rev. and Mrs. Francis M. Price and Miss Mary A. Channell.

January 17. At Shanghai, Albert P. Peck, M.D., returning to the North China Mission. Dr. Peck's location was to be determined after his arrival at Tientsin.

January 26. At Foochow, China, Edward L. Bliss, M.D., and Miss Josephine C. Walker.

DEPARTURES.

March 7. From San Francisco, Mrs. Agnes H. Gordon, accompanied by her daughter Mary, and Miss Lucy E. Case, returning to the Japan Mission; also Miss Minnie Stryker, M.D., to join the Foochow Mission; also Rev. I. J. Atwood, M.D., returning to the Shansi Mission. Dr. Atwood, leaving his family in this country, will await at Tientsin the time for the reopening of work at Fen-cho-fu.

DEATH.

February 2. At Kansas City, Rev. George Ford, a missionary of the American Board in India from 1846 to 1853. Mr. Ford was born in Boston, February 27, 1819, graduating from Harvard College in 1842 and from Andover Seminary in 1845. He married Miss Ann J. Tooker and, with Rev. John E. Chandler and Rev. Eurotas P. Hastings, sailed for India, November 18, 1846. They were stationed at Periakulam and afterwards at Tirumangalam. It was a sore trial that the health of Mrs. Ford would not permit of their remaining in India and they came to the United States in 1853. Mr. Ford continued in the ministry of the gospel in various places in the United States. Mrs. Ford died March 21, 1882. The memory of these faithful servants of Christ is fragrant wherever they were known.

DONATIONS RECEIVED IN FEBRUARY.

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Aiken, Cong. ch., through Rev. E. E. Aiken, 7 64
Albany, Friend, 50 00
Brooklyn, Plymouth Cong. ch., 2.50; Lewis-av. Evangel Band, for China, .70; Edward F. Carrington, 15, of which 5 for China; J. O. Niles, 3; Edward C. Adriance, for native preacher, Madura, 2, 23 20
Candor, E. A. Booth, 50 00

Clifton Springs, Friends, for China, 53 65
Gloversville, Cong. ch., toward support Rev. I. J. Atwood, 289 65
Groton, Cong. ch., Storrs A. Barrows, 25 00
Groton City, Cong. ch., for which 1.75 toward support Rev. J. D. Taylor, 5 90
Homer, Cong. ch. 2 60
Hopkinton, Cong. ch. 15 43
New York, Bedford-pk. ch., for China, 6.85; Trinity Cong. ch. (Tremont), 5; J. Henry Lane, 300; Charles E. Pierson, 25, 336 85
Northville, Cong. ch. 16 65
Norwood, 1st Cong. ch. 15 00
Oswego Falls, 1st Cong. ch., toward support Rev. J. D. Taylor, 25 00
Phœnix, Cong. ch. 3 47
Portland, 1st Cong. ch. 5 15
Pulaski, Cong. ch., of which 10 toward support Rev. J. D. Taylor, 25; Y. P. S. C. E., toward support Rev. J. D. Taylor, 5, 30 00
Rennselaer Falls, Cong. ch. 2 48
Rockaway Beach, First Cong. ch. 13 66
Salamanca, Cong. ch., for pupil, High School, Foochow, 22 00
Schenectady, Cong. ch. 6 56
Utica, Mrs. G. H. S. Maynard, for Marathi, 4 25
Woodhaven, 1st Cong. ch. 13 96
——, 300 00—1,318 10

Legacies. — Prattsburgh, Elizabeth Waldo, 100 00

1,418 10

NEW JERSEY.

East Orange, Grove-st. Cong. ch., through Rev. E. E. Aiken, 2 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 100 55
Montclair, 1st Cong. ch. 50 00
Newark, Belleville-av. Cong. ch. 196 01
Westfield, Cong. ch. 389 50——738 06

PENNSYLVANIA.

Centreville, Rev. and Mrs. C. W. Grupe, 5 00
New Castle, 1st Welsh ch., for China, 13 00
Scranton, Providence Welsh ch., 15; Friend, 100, 115 00——133 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 445; Y. P. S. C. E., 5th Cong. ch., toward support Rev. W. L. Beard, 10; Peoples' Cong. ch., 4.02, 459 02

Legacies. — Mrs. Jennett P. Mayo, by Geo. G. Sumner, Adm'r, less expenses, add'l, 982 03

1,441 05

NORTH CAROLINA.

Hillsboro, B. C. Bechan, 2 00
Kings Mt., Cong. ch., for China, 7 82
Tryon, Cong. ch. 13 25——23 07

SOUTH CAROLINA.

Winslow, Plymouth Cong. ch. 1 07

FLORIDA.

Georgiana, Friend, 1 15
Tavares, Union Cong. ch. 4 21——5 36

INDIANA.

Michigan City, Immanuel Ger. Cong. ch., for work among Armenians, 5 00

MISSOURI.

Iberia, Cong. ch. 2 00
Kansas City, Rev. S. Penfield, 10 00
Meadville, Cong. ch. 5 65
St. Louis, Bethlehem Cong. ch. and Sab. sch. 8 00——25 65

OHIO.

Ashland, Cong. ch. 4 54
Aurora, Cong. ch. 2 57
Berea, 1st Cong. ch. 9 80
Bucksville, Cong. ch. 10 00
Castalia, 1st Cong. ch. for China, 3 60
Cleveland, Pilgrim ch. for Pitkin Memorial Fund, 166.66; Euclid-av. Cong. ch., 24.42; Archwood-av. Cong. ch., 9.19, 200 27
Delaware, Wm. Bevan, 5 00
Dover, Cong. ch. 17 25
Edinburg, Cong. ch. 8 10
Garrettsville, Cong. ch. 2 69
Hartford, Cong. ch. 10 25
Hudson, Cong. ch. 17 82
Lucas, Cong. ch. 5 00
Mansfield, Mayflower Cong. ch., 10; 1st Cong. ch., toward support Dr. A. P. Peck, 400, 410 00
Marysville, Cong. ch. 6 05
Mesopotamia, Cong. ch. 4 85
New Falls, Cong. ch. 3 30
Oberlin, 1st Cong. ch. 311 12
Penfield, Cong. ch. 5 13
Ravenna, Cong. ch. 7 42
Rochester, Cong. ch. 3 00
Rootstown, Cong. ch. 39 40
Salem, Mrs. B. W. Allen, 10 00
Saybrook, Cong. ch. 4 25
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster, 237.50; Rev. F. D. Kelsey, 10, 247 50
Twinsburg, Cong. ch. 1 69
Windham, Cong. ch., add'l from Mrs. Juliette Johnson, 5 00
Youngstown, Cong. ch. 8 00—1,363 60

ILLINOIS.

Atkinson, Cong. ch. 6 25
Chicago, Union Park Cong. ch., 7; Bethlehem Cong. ch. and Ladies' Mis. Soc., 5; Robert W. Patton, 200; Friends, 80, 292 00
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 16 39
Farmington, Cong. ch. 12 00
Griggsville, Cong. ch. 7 75
Lawn Ridge, Cong. ch. 12 25
Marseilles, J. Q. Adams, 25 00
Naperville, C. H. Goodrich, 25 00
Nora, Cong. ch. 5 00
Odell, Cong. ch. 10 00
Roberts, Cong. ch. 3 93
Wataga, Cong. ch. 5 00
Waukegan, Ger. Cong. ch. and Sab. sch. 3 50——424 07

Legacies. — Rockford, Miss Martha Hemenway, by S. J. Caswell, M.D., Adm'r, 7 70

431 77

MICHIGAN.

Allenville, Cong. ch. 3 00
Alpena, Cong. ch. 45 56
Clio, 1st Cong. ch. 3 43
Detroit, Mrs. O. P. Talcott, 20; Mrs. B. B. Hudson, 5, 25 00
Dorr, 1st Cong. ch., for China, 7 77
Grand Rapids, East Cong. ch. 3 00
Kenton, Cong. ch., for China, 11 23
Lansing, Plymouth Cong. ch. 10 00
Marshall, Rev. S. F. Porter, 20 00
Morenci, Woman's Mis. Soc., toward support Rev. J. H. Dickson, 6 00
Onekama, Cong. ch. 25
Pleasanton, Cong. ch. 1 75
Potterville, E. S. Ritzenthaler, for China, 50
White Cloud, Cong. ch. 1 00——138 49

WISCONSIN.

Appleton, Cong. ch.	10 00	
Eagle River, Cong. ch., for China,	7 40	
Hillsboro, Cong. ch.	2 70	
Menasha, First Cong. ch.	33 46	
Menomonie, Cong. ch.	14 95	
Milwaukee, North Side Cong ch., 4.86; Swedish Cong. ch., 3.53,	8 39	
Prentice, Cong. ch.	8 55	
Rochester, Cong. ch.	7 22	
Stoughton, Cong. ch.	12 00	104 67

IOWA.

Cresco, Cong. ch., Rev. Mandus Barrett,	5 00	
Dubuque, 1st Cong. ch.	124 23	
Fairfax, Cong. ch.	3 07	
Gilman, Cong. ch.	4 39	
Lake View, 1st Cong. ch.	8 45	
Mason City, Cong. ch.	43 17	
Osage, 1st Cong. ch.	89 00	
Ottumwa, 1st Cong. ch.	24 00	301 31

MINNESOTA.

Ada, Cong. ch.	12 00	
Cornish, Cong. ch.	2 05	
Lake City, 1st Cong. ch.	15 35	
Minneapolis, Plymouth Cong. ch.	83 33	
Monticello, Mrs. Anna Dunklee,	2 00	
Ortonville, 1st Cong. ch.	15 81	
St. Paul, Bohemian Cyril Chapel, 10; Bohemian Cong. ch., Penny-a-day Club, of which 1.80 is for China, 6.80,	16 80	
Winthrop, Cong. ch.	5 05	
Zumbrota, 1st Cong. ch.	11 33	163 72
Legacies.—Zumbrota, Miss Harriet L. Brewer, by Arthur E. Huntington, Ex'r, less expenses,		2,922 47
		3,086 19

KANSAS.

Burlington, 1st Cong. ch.	7 75	
Kansas City, Wyandotte Forest Cong. ch., for China,	2 10	
Osawatomie, Cong. ch.	3 01	12 86

NEBRASKA.

Brule, Cong. ch.	2 00	
Grand Island, 1st Cong. ch.	5 50	
Loomis, Cong. ch.	2 65	
Norfolk, 1st Cong. ch.	36 72	
Ogalalla, Cong. ch., 10.65; Union Cong. ch., 1.28,	11 93	
West Point, Cong. ch., for China,	4 34	63 14

CALIFORNIA.

Benicia, Cong. ch.	16 75	
Campbell, Cong. ch.	30 60	
Claremont, "F."	1 00	
Lincoln, Cong. ch.	5 05	
Oakland, Market-st. Cong. ch. and Mis. Soc.	5 00	
Oroville, Friend,	3 00	
San Francisco, 3d Cong. ch.	32 25	
Saticoy, Cong. ch.	2 45	96 10

OREGON.

Albany, 1st Cong. ch.	7 80	
Alpha, Central Cong. ch.	2 00	
Gaston, Cong. ch.	2 60	
Sherwood, Cong. ch.	9 00	
Wilsonville, Cong. ch.	8 04	29 44

COLORADO.

Colorado Springs, 1st Cong. ch.	33 42	
Hayden, 1st Cong. ch. and Sab. sch., for China,	5 00	
Highland Lake, Cong. ch.	5 38	
Pueblo, 1st Cong. ch.	4 35	48 15

WASHINGTON.

Riverside, Cong. ch.	2 50	
Rosalia, Carey Memorial ch.	9 15	
Seattle, Plymouth Cong. ch.	64 10	
Skokomish, Cong. ch.	2 45	
Walla Walla, 1st Cong. ch.	80 34	158 54

NORTH DAKOTA.

Dickinson, Cong. ch., for China,		3 10

SOUTH DAKOTA.

Beresford, Cong. ch. and Sab. sch., for China,	16 00	
Lebanon, Rev. C. H. Dreisbach, for China,	3 00	
Valley Springs, Cong. ch. and Sab. sch.	10 00	29 00

OKLAHOMA.

Pond Creek, Cong. ch.		15 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Bystrey Y. M. C. A. and Sab. sch., 6.95; through *Betanie*, for China, 16.00; Pilsen, ch. member, .20; Bystrey, ch. member, .80,	23 95	
South Africa, Inanda ch., .85; Friend, 170.80,	171 65	
Turkey, W. A. F.,	25 00	220 60

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions, in part,	12,576 82	
Toward support Rev. J. D. Taylor,	23 50	
Toward support Rev. H. N. Barnum,	16 00	
For A. B. C. F. M.	2 50	12,618 82

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Ill.

Treasurer. 4,608 29

MISSION SCHOOL ENTERPRISE.

Maine.—Bangor, Central Cong. Sab. sch., for China, 15; Brewer, 1st Cong. Sab. sch., 10; Cumberland Center, Cong. Sab. sch., 8.17; East Stoneham, Cong. Sab. sch., for China, 4; New Sharon, Cong. Sab. sch. and Young People, do., 1; No. Bridgton, Cong. Sab. sch., 2.05; Portland, State-st. Cong. Sab. sch., 24.68; West Cong. Sab. sch., for China, 8; Sanford, Cong. Sab. sch., for China, 5; So. Gardiner, Cong. Sab. sch., 2.69; Waterville, Cong. Sab. sch., for China, 5; West Brooksville, do., 1.30; Y. P. S. C. E., 1, 87 89

New Hampshire.—Acworth, Cong. Sab. sch., for China, 8.50; Y. P. S. C. E., do., 3; Bennington, Y. P. S. C. E., 3.85; Center Harbor, Cong. Sab. sch., 3.80; Chester, Y. P. S. C. E., 1.66; Concord, 1st Cong. Sab. sch., for China, 12.56; Conway, 2d Cong. Sab. sch., do., 3; Dunbarton, Cong. Sab. sch., 1; East Alstead, Cong. Sab. sch., for China, 2.35; Exeter, Phillips Cong. Sab. sch., 10; Francestown, Cong. Sab. sch., for China, 6.87; Gilsum, Cong. Sab. sch., 8.48; Hanover Centre, do., for China, 5; Haverhill, do., 6; Henniker, Cong. Sab. sch., 5; Hooksett, do., for China, 1.63; Keene, 2d Cong. Sab. sch.,

9; Orfordville, Cong. Sab. sch., for China, 2; Pembroke, Cong. Sab. sch., 11.67; Peterboro, Y. P. S. C. E., for China, 5; Portsmouth, North Cong. Sab. sch., do., 10.60; Rochester, 1st Cong. Sab. sch., 10; Rye, Cong. Sab. sch., 15; Temple, do., 3; Troy, do., for China, 5.24; West Lebanon, Cong. Sab. sch., of which 1.80 for China, 6.80; West Rindge, Y. P. S. C. E., .50, 161 51

VERMONT.—Bellows Falls, Cong. Sab. sch., 3.39; Bennington Center, 1st Cong. ch., Boys' Mis. Congress, 2.60; Charlotte, Cong. Sab. sch., 3; East Brookfield, do., 3.54; Cornwall, do., 3; Tunbridge, do., for China, 2.47; Waitsfield, do., 9; West Newbury, do., 2.64, 29 64

MASSACHUSETTS.—Abington, Y. P. S. C. E. of 1st Cong. ch., 8.35; Ashby, Cong. Sab. sch., 2.09; Athol, do., 5.76; Auburndale, Y. P. S. C. E., for Madura, 30; Bedford, Cong. Sab. sch., 10; Beverly, 2d Cong. Sab. sch., for China, 6.96; Blackstone, Y. P. S. C. E., 2; Boston (Jamaica Plain), Central Cong. Sab. sch., 75; (Roxbury), Immanuel Cong. Sab. sch., 15; (Dorchester), Central Sab. sch., 4.75; Union Cong. Sab. sch., Mrs. Lamson's class, 5; (Charlestown), Y. P. S. C. E. of 1st Cong. ch., 5; Brockton, Wendell-av. Cong. Sab. sch., for China, 3.17; Brookline, Harvard Cong. Sab. sch., 75; Cambridge, Pilgrim Cong. Sab. sch., for China, 10.08; Canton, Y. P. S. C. E., 10; Charlemont, Cong. Sab. sch., 2.30; Coleraine, do., 1; Dedham, Allin Y. P. S. C. E., 20; Douglas, 1st Cong. ch., for China, 5; Duxbury, Pilgrim Sab. sch., do., 3.50; East Charlemont, Cong. Sab. sch., 5; East Milton, do., 3; East Walpole, do., 3; Edgartown, do., for China, 3.36; Falmouth, 1st Cong. Sab. sch., do., 5; Fitchburg, Calvinist Cong. Sab. sch., 14.52; Hardwick, Cong. Sab. sch., 3; Y. P. S. C. E., 3.37; Hingham, Cong. Sab. sch., for China, 2.65; Y. P. S. C. E., do., 6.30; Haverhill, West Cong. Sab. sch., 4.22; Holyoke, 2d Cong. Sab. sch., 60; Hudson, 1st Cong. Sab. sch., 1.41; Huntington, 2d Cong. Sab. sch., 7.22; Home Dept., 2.78; Hyde Park, Cong. Sab. sch., for China, 20.38; Ipswich, Linebrook, do., 2.60; Lunenburg, Cong. Sab. sch., for China, 3.80; Magnolia, Cong. Sab. sch., and Y. P. S. C. E. of Union Cong. ch., for China, 5; Middlefield, Cong. Sab. sch., for China, 3.16; Marion, Cong. Sab. sch., 2.50; Marlboro, Union Cong. Sab. sch., 26; Monson, Cong. Sab. sch., 3; Moores Corner, do., for China, 3; Newton, Y. P. S. C. E. of Eliot Cong ch., 20.92; Newton Highlands, Cong. Sab. sch., for China, 1; Newtonville, Central Cong. Sab. sch., for China, 20; North Chelmsford, 2d Cong. Sab. sch., do., 5; North Hadley, 2d Cong. Sab. sch., 3.66; Northampton, Edwards Cong. Sab. sch., for China, add'l, 1.19; North Leominster, Y. P. S. C. E., for China, 3.20; North Reading, Union Cong. Sab. sch., for China, 3.24; North Wilbraham, Y. P. S. C. E. of Grace Union Cong. ch., 5.14; North Woburn, Prim. Dept. Cong. Sab sch., 4.17; Norwood, 1st Cong. Sab. sch., for China, 10.61; Orange, Central Cong. Sab. sch., 21; Palmer, 2d Cong. Sab. sch., for China, 15.44; Peabody, South Cong. Sab. sch., do., 8.76; Pepperell, Cong. Sab. sch., 4.74; Plympton, do., for China, 1.50; Rochester, 1st Cong. Sab. sch., 3; Salem, Crombie-st. Cong. Sab sch., 10; South Cong. Sab. sch., do., 3.61; Sharon, Cong. Sab. sch., for China, 15.65; Somerville, Winter Hill Cong. Sab. sch., 7.60; South Braintree, Cong. Sab. sch., for China, 5.16; Southfield, Cong. Sab. sch., 6; South Framingham, Cong. Sab. sch. of Grace Cong. ch., for China, 15.35; Southampton, Cong. Sab. sch., 5; South Medford, Union Cong. Sab. sch., for China, 4; Southwick, Cong. Sab. sch., do., 5; Warren, Cong. Sab. sch., 5.17; Wellesley Hills, Y. P. S. C. E., for China, 10; Westborough, Cong. Sab. sch., 5; West Newbury, 1st Cong. Sab. sch., 5; Westport, Pacific Union Sab. sch., for China, 4; West Tisbury, Y. P. S. C. E., 1.75; Williamstown, Sab. sch. of Ch. of Christ in the White Oaks, for China, .50; Winchester, 1st Cong. Sab. sch., for China, 15; Windsor, Cong. Sab. sch., do., 6; Worcester, Piedmont Cong. Sab. sch., do., 28; Yarmouth, Cong. Sab. sch., 6.25, 790 84

RHODE ISLAND.—Central Falls, Cong. Sab. sch., 19.67; Newport, United Cong. Sab. sch., for China, 3.24; Providence, Central Cong. Sab. sch., Infant class, do., 5; Riverpoint, Cong. Sab. sch., 13.42, 41 33

CONNECTICUT.—Berlin, 2d Cong. Sab. sch., for China, 10; Bristol, 1st Cong. Sab. sch., do., 11; Canaan, Y. P. S. C. E. of Pilgrim Cong. ch., 5; Danbury, do. of 2d Cong. ch., 1.73; East Woodstock, Cong. Sab. sch., for China, 10; Glastonbury, do., 21.10; Goshen, Cong. Sab. sch., 7.67; Granby, 1st Cong. Sab. sch., for China, 3; Greenwich, Y. P. S. C. E., for China, 20.01; Groton, do., 3.50; Hartford, Park Cong. Sab. sch., for China, 5.51; do., Talcott-st. Cong. Sab. sch., 5; Higganum, Cong. Sab. sch., 5.95; Lawrence, South Cong. Sab. sch., for China, 8.23; Lisbon, Jun. Y. P. S. C. E., 2.50; Long Ridge, Cong. Sab. sch., for China, 2; Manchester, North Cong. Sab. sch., do., 10; Meriden, 1st Cong. Sab. sch., 10; Middlefield, Cong. Sab. sch., for China, 3.40; Milford, 1st Cong. Sab. sch., do., 6.43; Monroe, Cong. Sab. sch., do., 4.65; Montville, Cong. Sab. sch., 5; do., Y. P. S. C. E., for China, 1; New Britain, South Cong. Sab. sch., do., 13.60; New Haven, Sab. sch. of Ch. of the Redeemer, do., 5; Newington, Cong. Sab. sch., do., 8.80; New London, Sab. sch. of 1st Ch. of Christ, 5.98; 2d Cong. Sab. sch., for China, add'l, .50; New Milford, 1st Cong. Sab. sch., 6.06; Northfield, Cong. Sab. sch., for China, 11.50; Norwich, Park Cong. Sab. sch., do., 15; Prospect, Cong. Sab. sch., do., 5; Rocky Hill, Cong. Sab. sch., do., 1.88; Somersville, Y. P. S. C. E., 11.47; Talcottville, Cong. Sab. sch., for China, 15; Vernon Center, do., 2.01; Wethersfield, Cong. Sab. sch., 38.72; Woodbridge, Cong. Sab. sch., for China, 4; Woodbury, North Cong. Sab. sch., do., 7, 314 20

NEW YORK.—Albany, 1st Cong. Sab. sch., for China, 8.94; Cambridge, Cong. Sab. sch., 4; Chenango Forks, Cong. Sab. sch., for China, 1.12; Corning, do., 1.15; Deer River, Y. P. S. C. E., 1; Fairport, Cong. Sab. sch., 7; Gaston City, Y. P. S. C. E., 2.50; Hamilton, Cong. Sab. sch., for China, 2.77; Newark Valley, Cong. Sab. sch., 11.50; New York, Camp Memorial Sab. sch., for China, 10; Mt. Hope Cong. Sab. sch., do., 8.79; (Tremont) Trinity Cong. Sab. sch., do., 5.50; North Winfield, Immanuel Cong. Sab. sch., 6.76; Phœnix, Cong. Sab. sch., for China, 5; Plainfield Center, do., 5; Port Leyden, do., 9; Rennselaer Falls, Cong. Sab. sch., 1.30; Rutland, do., 2; Syracuse, Geddes Cong. Sab. sch., 2.66; Tallmans, Cong. Sab. sch., for China, 4.36; Wellsville, do., 14; West Brook, Plymouth Cong. Sab. sch., do., 2.30; Westmoreland, Cong. Sab. sch., do., 2.10, 118 75

NEW JERSEY.—Little Ferry, Cong. Sab. sch. 6 00

PENNSYLVANIA.—Blossburg, Welsh Cong. Sab. sch., for China, 1.66; Johnstown, 1st Cong. Sab. sch., do., 2.50; Kane, 1st Cong. Sab. sch., do., 15; Le Raysville, Y. P. S. C. E., 9; Philadelphia, Oxford Y. P. S. C. E., for Spain, 25; Wilkes-Barre, 2d Cong. Sab. sch., 3.25, 56 41

MARYLAND.—Frostburg, Cong. Sab. sch., for China, 6 00

DISTRICT OF COLUMBIA.—Washington, Mt. Pleasant Cong. Sab. sch. 14 10

North Carolina.—Tryon, Cong. Sab. sch. 3 03

Florida.—Daytona, Cong. Sab. sch., for China, 10.25; Jacksonville, do., 10.29; Tampa, 1st Cong. Sab. sch., do , .75; Tavares, Cong. Sab. sch., for China, 4, 25 29

Alabama.—Brewton, Cong. Sab. sch., for China, 4; Phœnix, Cong. Sab. sch., 1.35; Shelby, do., 1.10; Tallassee, do., 1, 7 45

Mississippi.—Meridian, Cong. Sab. sch., a Twentieth Century Offering, 2 45

Louisiana.—Jennings, Jun. Y. P. S. C. E. of 1st Cong. ch., for Africa, 4.50; Roseland, Cong. Sab. sch., 3.50, 8 00

Texas.—Dallas, Grand-av. Sab. sch., for China, 2.71; Roxton, Cong. Sab. sch., 1.60, 4 31

Arkansas.—Rogers, Y. P. S. C. E. 8 75

Tennessee.—Deer Lodge, Cong. Sab. sch., for China, 4.43; Knoxville, 2d Cong. Sab. sch., 4.50; Memphis, Y. P. S. C. E. of 2d Cong. ch., for schools, 2.50 India, 2.25 Armenia, 2.25 China, 7, 15 93

Kentucky.—Williamsburg, Y. P. S. C. E. 1 04

Indiana.—Brewer, 1st Cong. Sab. sch. 2 09

Missouri.—De Soto, Cong. Sab. sch., for China, 5.21; Eldora, do., 4.25; Kansas City, Westminster Cong. Sab. sch., 8.81; Beacon Hill, Cong. Sab. sch., for China, 8.47; Meadville, Cong. Sab. sch., for China, 7.15; New Cambria, Welsh Cong. Sab. sch., do., 1; Springfield, German Cong. Sab. sch., do., 4; 1st Cong. Sab. sch., 3.07, 41 96

Ohio.—Akron, 1st Cong. Sab. sch., for China, 8.96; do., West Cong. Sab. sch., 6.15; Ashtabula, Cong. Sab. sch., for China, 5; Chagrin Falls, Cong. Sab. sch., 1.66; Cincinnati, Jun. Y. P. S. C. E. of Welsh Cong. ch., for China, 12; Columbus, Plymouth Cong. Sab. sch., 13.28; 1st Cong. Sab. sch., for China, 3.90; Elyria, 2d Cong. Sab. sch., do., 1; Kirtland, Cong. Sab. sch., do., 4.30; Lexington, do., 1.20; Madison, Central Cong. Sab. sch., 8; Mansfield, 1st Cong. Sab. sch., 25; No. Ridgeville, Cong. Sab. sch., for China, 1.57; Penfield, Cong. Sab. sch., 1.16; Ravenna, Cong. Sab. sch., 16; do., Y. P. S. C. E., 10; Rockport, Cong. Sab. sch., for China, 6; Wellington, do., 3.05, 128 23

Illinois.—Albion, Union Cong. Sab. sch., for China, 3.50; do., 1st Cong. Sab. sch., do., 1.50; Algonquin, Cong. Sab. sch., do., 1; Auburn Park, do., 5.15; Avon, do., 3.40; Big Rock, do., 1; Chicago, Leavitt Cong. Sab. sch., 15.87; Chicago, Tabernacle Cong. Sab. sch., do., 5.50; Evanston, 1st Cong. Sab. sch., do., 31.92; Godfrey, Cong. Sab. sch., do., 5.40; Gridley, Y. P. S. C. E., do., 2.22; Grass Park, Cong. Sab. sch., do., 3.50; Lawn Ridge, do., 4; Morton Park, do., 2.80; Peoria, Plymouth Cong. Sab. sch., 5.50; Roberts, Cong. Sab. sch., for China, 6.30; Y. P. S. C. E., .75; Roseville, Cong. Sab. sch., 2.66; Seatonville, Cong. Sab. sch., for China, 8; Steger, do., 2.50; Sycamore, do., 11; Wataga, Y. P. S. C. E., 5, 128 47

Michigan.—Allendale, Cong. Sab. sch., for China, 3.77; Benton Harbor, 1st Cong. Sab. sch., 5; Big Rapids Township, Cong. Sab. sch., for China, 1.22; Big Rock, do., 2.33; Bradley, 1st Cong. Sab. sch., for China, 1.15; Chesterfield, Cong. Sab. sch., do., 1.15; Clio, Y. P. S. C. E. of 1st Cong. ch., 1; Corinth, Cong. Sab. sch., for China, 2.64; Crystal, do., 1; Detroit, 1st Cong. Sab. sch., Mrs. S. M. Curtis's class, for India, 8; Ironton, Cong. Sab. sch., 2; Joppa, do., 2; Kenton, Cong. Sab. sch., for China, 3; Lamont, do., 2.10; Romeo, Cong. Sab. sch., 4.85; Rondo, do., 2; St. Clair, do., 4; Stanton, Cong. Sab. sch., for China, 5; Sutton Bay, do., 1.97; Three Oaks, 1st Cong. Sab. sch., for China, 5; Trout Creek, Cong. Sab. sch., .82; White Cloud, Cong. Sab. sch., for China, 1.50, 61 50

Wisconsin.—Appleton, 1st Cong. Sab. sch., for China, 11.84; Beloit, 2d Cong. Sab., sch., do., 5; Chilton, Cong. Sab. sch., 3.19; Clinton, Cong. Sab. sch., do., 13.06; Eagle River, do., 9; Eldorado, do., 2.70; Endeavor, do., 3.35; Fond-du-lac., do., 15; Harris Ridge, do., 3; Lancaster, do., 5; Milwaukee, North Side Cong. Sab. sch., for China, 4.81; Bethlehem, Cong. Sab. sch., do., 1.80; Mukwonago, do., 2; Platteville, do., 5.70; Racine, 1st Cong. Sab. sch., 8.65; South Kaukauna, Cong. Sab. sch., for China, 8.81; Stoughton, Cong. Sab. sch., 3, 105 91

Iowa.—Ames, Cong. Sab. sch., for China, 8.06; Anamosa, Y. P. S. C. E. and Cong. Sab. sch., for China, 26.33; Blairsburg, Cong. Sab. sch., for China, 2; Charles City, Cong. Sab. sch., 12.64; Davenport, Edwards Cong. Sab. sch., for China, 6.79; Des Moines, Plymouth Cong. Sab. sch., 55; Doon, Cong. Sab. sch., for China, 1.73; Emmetsburg, do., 2.70; German Township, do., 1; Harlan, do., 5.13; Ionia, do., 10; Old Man's Creek, do., 5.82; Red Oak, South Side Cong. Sab. sch., for China, 1.50; Sibley, Cong. Sab. sch., for China, 2.10; Stacyville, do., 3.25; Templeton, do., 3.55; Wittemburg, do., 5, 152 60

Minnesota.—Ada, Cong. Sab. sch., for China, 4.02; Brainerd, Cong. Sab. sch. of People's Cong. ch., do., 5; Fairmount, Cong. Sab. sch., do., 1.80; Hasty, Cong. Sab. sch., 2.75; Hawley, Union Cong. Sab. sch., for China, 3.20; Lamberton, Cong. Sab. sch., do., 6.20; Minneapolis, Plymouth Cong. Sab. sch., do., 17.46; St. Paul, Sab. sch. of German People's ch., 3.75; Winona, Scan. Cong. Sab. sch., for China, 5, 49 18

Kansas.—Gaylord, Cong. Sab. sch., for China, 2.05; Highland, do., 7.30; Leavenworth, do., 9.57; Louisville, do., 2.90; Oneida, do., .86; Pauline, do. 5; Partridge, Cong. Sab. sch., 5.23; Ridgway, do., 3.31; Sterling, do., 2.36; Tanganoxie, Cong. Sab. sch., for Mexico, 1.85, 41 03

Nebraska.—Ainsworth, Cong. Sab. sch., 7; Bingham, Cong. Sab. sch., for China, 3.75; Blair, do., 5; Cortland, Cong. Sab. sch., 5; Crawford, Cong. Sab. sch., for China, 2.50; Grafton, do., 1.36; Hyannis, do., 2.25; Linwood, do., 7.20; Loomis, Cong. Sab. sch., for China, 2; do., Y. P. S. C. E., .20; Ogalalla, Cong. Sab. sch., 6.72; do., Birthday-box, 3.59, for China; Union Cong. Sab. sch., do., 2.19; Platte Center, Cong. Sab. sch., for China, 4.88; Plymouth, 1st Cong. Sab. sch., do., 1.80; West Point, Cong. Sab. sch., do., .66, 56 10

California.—Benicia, Cong. Sab. sch., for China, 2.25; Chula Vista, do., 6; Decoto, do., 4; Lincoln, do., 1.65; Lockford, do., 7; Lodi, do., 3; Loomis, Sunbeam Union Y. P. S. C. E., 7.50; Niles, Cong. Sab. sch., for China, 2.40; Oakland, Pilgrim Cong. Sab. sch., do., 6.85; Oleander, Cong. Sab. sch., do., 5.50; Pescadero, Cong. Sab. sch., 5.50; Petaluma, Cong. Sab. sch., for China, 5; San Jose, 1st Cong. Sab. sch., do., 3.55; Sonoma, Cong. Sab. sch., do., 3.33, 63 53

Oregon.—Albany, Cong. Sab. sch., for China, 3.05; do., Y. P. S. C. E., .50; Ashland, Cong. Sab. sch., 1.75; Astoria, Cong. Sab. sch., for China, 9.74; Hillsboro, Cong. Sab. sch., 3.25; Ingle Chapel, do., 5.30; Ione, do., 1; Patton Valley, do., 3.16; Portland, 1st Cong. Sab. sch., for China, 20; Rainier, Cong. Sab. School, 2.17; Salem, 1st Cong. Sab. sch., for China, 9.33, 59 25

Colorado.—Denver, Plymouth Cong. Sab. sch., for China, 17.18; do., Peoples' Tabernacle Sab. sch., do., 8; Harman, Cong. Sab. sch., do., 7.71; Fruita, Cong. Sab. sch., do., 2.25; Whitewater, do., 3.51, 38 65

Washington.—Mt. Constance, Cong. Sab. sch., 3; Tacoma, 1st Cong. Sab. sch., 13.79; do., Center-st. Mission Branch Sab. sch., 2.55; do., The K. S. Cong. Sab. sch., for China, 2.20; Walla Walla, Whitman Cong. Sab. sch., do., 2.75, 24 29

NORTH DAKOTA.—Amenia, Cong. Sab. sch., for China, 5.72; Carrington, do., 10.80; Cooperstown, do., 1.82, 18 34

SOUTH DAKOTA.—Ashton, Cong. Sab. sch., for China, 2.75; Drakola, Cong. Sab. sch., 1.75; Faulkton, Cong. Sab. sch., for China, 6; Fort Pierre, do., 2.57; Mission Hill, Cong. Sab. sch., for China, 5.18; do., Y. P. S. C. E., 1; Myron, Cong. Sab. sch., for China, 2; Redstone, do., 5.53, 26 78

ARIZONA.—Nogales, Cong. Sab. sch., for China, 8 00

WYOMING.—Cheyenne, 1st Cong. Sab. sch. 6 50

UTAH.—Salt Lake City, Phillips Cong. Sab. sch., for China, 6.80; do., Jun. Y. P. S. C. E., do., 1, 7 80

HAWAIIAN ISLANDS.—Honolulu, Central Union Sab. sch., for China, 50 00

BULGARIA.—Smichov, Cong. Sab. sch., for China, 2 80

2,775 93

MICRONESIAN NAVY.

MASSACHUSETTS.—Cambridge, Pilgrim Cong. Sab. sch. 5 00

CONNECTICUT.—Norwich, 1st Cong. Sab. sch. 25 94

KANSAS.—Leavenworth, Cong. Sab. sch., Birthday Box, 10 13

41 07

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—Neosho, Y. P. S. C. E., 1.26; St. Louis, do. of Hyde Park Cong. ch., 5; De Forest Fund, 6 26

ILLINOIS.—Chicago, Cortland St. Y. P. S. C. E., 3; do. of Gross Park Cong. ch., 1; Crystal Lake, Y. P. S. C. E., 5; Glen Ellyn, do., 3.75; Seward, do., 12.50; Wheaton, do. of First Cong. ch., 12; MacLachlan Fund, 37 25

MICHIGAN.—Alba, Y. P. S. C. E., of which 5 from P. M. Crips, 10; Big Rapids, Y. P. S. C. E., 1.42; Carson City, do., 1; Shelby, do., 5; Lee Fund, 17 42

WISCONSIN.—Black Earth, Y. P. S. C. E., 4; Burlington, do., 5; Evansville, do., 10; Mukwonago, do., 5.52; Roberts, do., 4.17; Springwater, do., 6; Olds Fund, 34 69

IOWA.—Chapin, Y. P. S. C. E., 5; Earlville, do., 4.50; Mitchelville, do., 3; Niles, do., 3; Webster City, do. of 1st Cong. ch., 25; White Fund, 40 50

MINNESOTA.—Crookston, Y. P. S. C. E., Haskell Fund, 5 00

NEBRASKA.—Hastings, Y. P. S. C. E. of 1st Cong. ch., 20; Hildreth, Y. P. S. C. E., 4.25; Petersburg, do., 3; Wymore, do., 1; Bates Fund, 28 25

COLORADO.—Denver, Y. P. S. C. E. of 1st Cong. ch., 12.50; do., Y. P. S. C. E. of Plymouth Cong. ch., 10; Otis, Y. P. S. C. E., 5.20; Pueblo, do., 3; Albrecht Fund, 30 70

200 07

CONTRIBUTIONS FOR THE DEBT.

VERMONT.—West Rutland, Friend, 25 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Perry, Jun. C. E. Soc., for Children of Martyrs in China, 2; Portland, 2d Parish ch., A. S. Fuller, for use of Rev. H. C. Hazen, 40, 42 00

VERMONT.—Bristol, F. W. Nash, for work, care Miss M. E. Bissell, 10; Springfield, Friend, 100; Waterbury, Y. P. S. C. E., for school at Gedik Pasha, 6; West Rutland, Y. P. S. C. E., for work, care Rev. Wm. Hazen, 10, 126 00

MASSACHUSETTS.—Amherst, Y. M. C. A., Mass. State Agric. College, for work, care Rev. C. S. Vaughan, 1.85; Auburn, Sab. sch., for Bible woman, Foochow, 20; Auburndale, through Mrs. J. H. Pettee, for Okayama Orphanage, 80; do., Rev. F. E. Clark, for hospital, care Dr. H. N. Kinnear, 24, for Okayama Orphanage, 10, and for work, care Miss E. S. Hartwell, 14; Boston, Y. P. S. C. E., Union ch., for native helper, care Rev. J. H. House, 52.80; do., Mt. Vernon ch., Miss S. E. Thatcher, for use Dr. C. R. Hager, 30; Fitchburg, Rollstone Y. P. S. C. E., for work, care Rev. H. K. Wingate, 2.17; Hatfield, Cong. ch., The Real Folks, for work in Wadale, 25; Lowell, 1st Trin. Cong. ch., for work in Smyrna, 5; Malden, Mrs. Ellen M. Wellman, for Dnyanodaya, 100; Milton, Mrs. M. L. Richardson, for work, care Dr. F. C. Wellman, 75; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Mrs. R. Winsor, 24; Pittsfield, Mrs. Mary C. Taylor, for Lend-a-hand Fund, Ceylon, 20; Worcester, Piedmont Cong. ch., for work, care Rev. James Smith, 2, 485 82

CONNECTICUT.—Bridgeport, Mrs. Henry Blodget, Sr., for rebuilding in No. China, 50; Glenbrook, Union Cong. ch., for pupil, Marathi, 10; Newington, Sab. sch., for work, care Mrs. C. D. Ussher, 25; Terryville, Cong. ch., for work, care Rev. J. H. Roberts, 26.38; Sab. sch., for work, care Rev. J. H. Roberts, 12.45; Y. P. S. C. E., for work, care Rev. J. H. Roberts, 5.53; Windsor, Y. P. S. C. E., for native helper, care Rev. E. Fairbanks, 30, 159 36

NEW YORK.—Erieville, E. L. Ensign, for native preacher, Madura, 50; New York, Manhattan Cong. ch., for use Miss C. Shattuck, 30; do., Vermilye Chapel Y. P. S. C. E., for pupil, Ceylon, 5; do., Miss F. E. Harpham, for work, Anatolia College, 20; do., Friends, per the Misses Leitch, for Lend-a-hand Fund, Ceylon, 25; do., Friends, per the Misses Leitch, for Lend-a-hand Fund, Ceylon, 12.50, 142 50

NEW JERSEY.—Boonton, Jun. C. E. S., for scholarship, care Dr. W. S. Dodd, 26; East Orange, 1st Cong. ch., Y. P. S. C. E., for Bible women, care Dr. W. S. Dodd, 20; Madison, Miss Etta Condit, for use Dr. H. N. Kinnear, 25; Montclair, 1st Cong. Sab. sch., for work, care Rev. J. D. Eaton, 35; do., Pilgrim Mission Sab. sch., for scholarship, care Rev. J. D. Eaton, 16.24, 122 24

PENNSYLVANIA.—East Smithfield, Cong. ch., for use Rev. C. C. Tracy, 101.75; Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5, 106 75

MARYLAND.—Baltimore, the mother of the late Wm. Cross Moore, for him, and in his name, advance payment for twenty Armenian orphans (previously received, 875), 220, 220 00

LOUISIANA.—Jennings, J. P. Haber, for pupil, care Miss E. S. Webb, 25 00

INDIANA.—Indianapolis, Rev. R. S. Osgood, 2.00; Mrs. R. S. Osgood, 3.00; Rev. N. A. Hyde, 10; Rev. H. C. Meserve, 2; S. J. Fletcher, 5; C. J. Buchanan, 2; W. L. Whitehead, 2; J. L. Masters, 1; all for work, care Dr. W. L. Thompson, 27 00

MISSOURI.—St. Joseph, Dr. and Mrs. H. N. Kinnear, for Ponasang Hospital, 2 00

OHIO.—Cleveland, Horace Ford, for work, care Dr. W. L. Thompson, 15; Columbus, Mrs. Mary A. Wright, for work, care Dr. W. L. Thompson, 5; do., Mrs. L. B. Harris, 5; A. E. Rood, 5; Howard Whitehead, 1; N. M. Peterson, 1; Mrs. L. A. Converse, 10; Rev. W. Gladden, 5; F. W. Wallis, 1; J. A. Jeffrey, 5; all for Indus. work, care Dr. W. L. Thompson; Medina, W. A. F. E., for work, care Rev. J. H. Dickson, 6; Mogadore, Miss Rachel Davies, for work, care Rev. J. P. Jones, 10; North Amherst, Mrs. J. K. Nicholl, for Salonica, 25; Oberlin, Student Volun-

teer Band, for work, care Dr. W. L. Thompson, 7; Springfield, J. J. Happes, for Indus. work, care Dr. W. L. Thompson, 5; Sullivan, Rev. and Mrs. L. W. Mahn, for native worker, care Rev. G. H. Hubbard, 5, 111 00

ILLINOIS.—Chicago, Union Park Sab. sch., for work, care Rev. F. E. Jeffrey, 11.31; do., Grace Cong. ch., J. A. Werner's class, for work, care Rev. H. G. Bissell, 6.25; do., Edward A. Marshall, for Bible woman, Mardin, 35; do., Mrs. M. A. Keep, for work, care Dr. W. L. Thompson, 10; do., E. E. Simpson, for same, 10; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2; Oak Park, Rev. Harold F. Sayles, for native helpers, 10 each, care Rev. F. R. Bunker, Rev. H. G. Bissell, Rev. H. P. Perkins, Rev. H. K. Wingate, Rev. C. R. Hager; do., W. B. Chamberlain, for work, care Dr. W. L. Thompson, 5, 129 56

MICHIGAN.—Bay City, 1st Cong. ch. Y. P. S. C. E., for work, care Rev. J. H. Dickson, 1.35; Chelsea, Y. P. S. C. E., for work, care Rev. H. G. Bissell, 30; Grand Rapids, Joseph Martin, for work, care Dr. W. L. Thompson, 25; do., Rev. L. H. Davis, for work, care Dr. W. L. Thompson, 5; do., Mrs. J. J. Tucker, for work, care Dr. W. L. Thompson, 5; do., Mrs. L. Judd, for work, care Dr. W. L. Thompson, 3; Kalamazoo, Rev. R. W. McLaughlin, 5; W. E. Upjohn, 10; H. W. Rood, 10; S. N. Barker, 2; all for work, care Dr. W. L. Thompson; Manistee, Rev. A. M. Brodie, for work, care Dr. W. L. Thompson, 10; Monroe, Anna M. Ferris, for work, care Mrs. M. E. Bissell, 5, 111 35

WISCONSIN.—Lake Geneva, 1st Cong. Sab. sch., for work, care Dr. Peck, Williams Hospital, 5; North Greenfield, Mrs. S. C. Whittemore, for building for orphanage to be named for Miss Henrietta Colburn, 1,000, 1,005 00

IOWA.—Ames, Cong. Sab. sch., for Bible-reader, care Rev. C. R. Hazen, 25; Mt. Etna, Mrs. C. F. Homan, for work, care Miss M. M. Foote, 4, 29 00

MINNESOTA.—Minneapolis, W. H. Norris, for work, care Rev. H. C. Hazen, 7 50

OREGON.—Forest Grove, Cong. Sab. sch., for work, care Rev. J. P. McNaughton, 10 00

SOUTH DAKOTA.—Henry, Cong. ch., for work, care Miss C. Shattuck, 11 02

CANADA.—Oxenden, Ontario, Thomas Baldwin, for native helper, care Rev. W. L. Beard, 32 00

AFRICA.—Wellington, Caroline E. Waite, for use of Miss N. N. Russell, 4 87

TURKEY.—Cesarea ch., 2.50; Talas ch., 9.70; Nev Schehir congregation, 2.60; all for work in No. China, 14 80

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For use of Miss S. Riggs,	21 00	
For use of Mrs. H. T. Perry,	50 00	
For School Building, Erzroom,	30 00	
For pupil, Erzroom,	12 50	
For use of Miss C. E. Bush,	10 25	
For pupil, care Miss M. L. Daniels,	25 00	
For work, care Miss M. L. Daniels,	30 00	
For use of Mrs. E. S. Hume,	26 40	
For pupil, care Rev. E. S. Hume,	50 00	
For Bible woman, Rahuri,	15 00	
For use of Dr. Van Allen,	36 00	
For use of Rev. and Mrs. E. G. Tewksbury,	30 00	
For Bible woman, Foochow,	20 00	
For use of Miss E. J. Newton,	10 35	
For work, care Miss C. L. Brown,	37 00	
For kindergarten building, Maebashi,	50 00	
For pupil, Chihuahua,	25 00	478 50

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Ill.
Treasurer,

For work in Tientsin,	25 00	
		3,428 27
Donations received in February,	40,495 67	
Legacies received in February,	4,494 94	
		44,990 61

Total from September 1, 1900, to February 28, 1901: Donations, $239,382.29; Legacies, $51,492.17 = $290,874.46.

TWENTIETH CENTURY FUND.

MASSACHUSETTS.—Cambridge, Samuel Usher, 100; Fall River, 1st Cong. Sab. sch., Miss Lindsey's class, 10.25; Whitinsville, estate of Edward Whitin, 7,000; do., Edward Whitin, 1,500; do., Arthur F. Whitin, 1,500,	10,110 25	
RHODE ISLAND.—Central Falls, Cong. ch., E. L. FREEMAN, to const. HIMSELF, H. M.	100 00	
CONNECTICUT.—Bolton, Cong. ch., 7.50; East Windsor, 1st Cong. ch., 30; Hartford, Farmington-av. Cong. ch., 55,	92 50	
NEW ENGLAND.—Friend,	5,000 00	
TURKEY.—W. A. F.	25 00	
Officers of the Board and Members of the Prudential Committee, additional (prev. ack'd, 25,733.34),	450 00	
	15,777 75	
Previously acknowledged,	49,450 78	
		65,228 53

ADVANCE WORK—MICRONESIA.

MASSACHUSETTS,—Dedham, Mrs. E. A. Clark, 5; Greenfield, E. P. Hitchcock, 10; Milford, Y. P. S. C. E., 25; Taunton, Wm. F. Grant, 20,	60 00	
RHODE ISLAND.—Providence, Pilgrim Y. P. S. C. E.	10 00	
CONNECTICUT.—Berlin, Julia Hovey, 40; Greenwich, Chas. N. Mead, 10; Kensington, Mr. and Mrs. S. M. Cowles, 10; North Guilford, Mrs. C. M. Potter and friends, 10; South Britain, Mrs. Julia M. Averill, and Miss Charlotte Mitchell, 25,	95 00	
NEW YORK.—Brooklyn, J. Phillips Van Huyck, 10; do., Mrs. Peter McCartee, 10; do., Mr. and Mrs. James H. Prentice, 10; Flushing, John H. Clark, 10; Norwich, Loyal Workers King's Daughters, 10; Oxford, Jared C. Estelow, 10,	60 00	
NEW JERSEY.—Jersey City, 1st Cong. Y. P. S. C. E., 20; do., W. D. Post, 10; Westfield, Martin Welles, 50,	80 00	
MARYLAND.—Baltimore, Edward G. Rowland,	10 00	
D. C., WASHINGTON.—F. W. Fairfield, 10; do., Mary D. Skinner, 10,	20 00	
ILLINOIS.—Chicago, E. M. Condit, 10; do., Mary A. Crane, 5,	15 00	
	350 00	

CHINESE RELIEF FUND.

MASSACHUSETTS.—Hawley, 1st Cong. ch., 4.54; do., 1st Cong. Sab. sch., 4,	8 54	
CONNECTICUT.—Hartford, Rev. Jas. H. Roberts, 5; New Canaan, by W. B. M., 2,	7 00	
OHIO.—Ravenna, Mrs. Lydia L. Davis,	5 00	
	20 54	
Previously acknowledged,	2,675 25	
		2,695 79

For Young People.

IRENE PETRIE, A HEROINE OF THE CROSS.

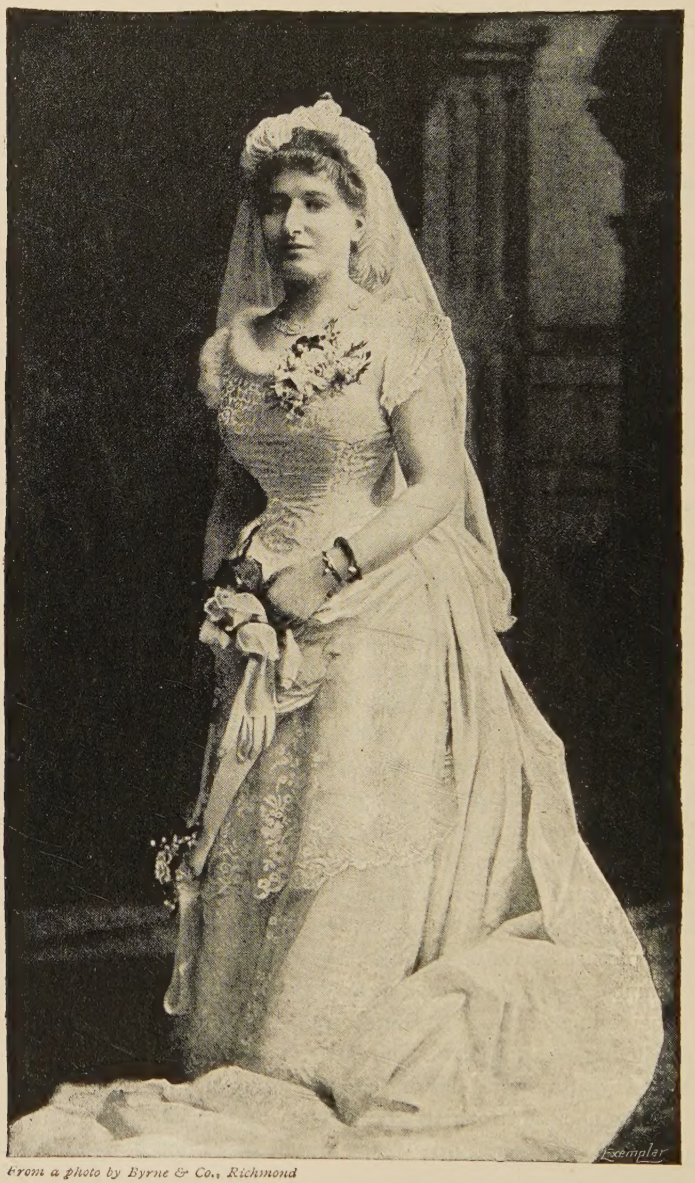
Our missionary annals have of late been often enriched by the biographies of young men distinguished as scholars, as athletes and in social life, who have also been shining examples of Christian devotion in regions beyond. Many noble women, too, have rendered and are rendering royal service at the front, but their record is on high and not in earthly histories. The story of Irene Petrie fills a vacant place in missionary literature, being the first biography of a "Student Volunteer," and describing the life and character of a brilliant and vivacious young lady, well-born, highly cultivated and popular, who gave herself joyfully to the redemption of India. Her life is published by the F. H. Revell Company, through whose kindness we give here two of the engravings which adorn the volume.

This brilliant girl was the daughter of Col. Martin Petrie of Hanover Lodge, Kensington Park, London. She inherited from an honorable ancestry the family traits of intellectual ability, moral courage and Christian devotion. Her grandfather, a well-read and accomplished man, was a friend of Sir Walter Scott's and of other kindred spirits of his day.

As a child the fair-haired Irene was called The Sunbeam, for happiness radiated from her animated face. Among her first successes were prizes won when she was fifteen for essays and drawings published in a young people's magazine. Her school reports always spoke of steady excellence and "were monotonous in one unfailing entry, 'absent—never, late—never.'" Her teachers describe her student work as thorough, voluminous and carried on with persistent ardor, and she won first-class honors at the Cambridge High local examinations. To music and painting she gave herself with passionate enthusiasm. Her pictures were more than once exhibited in London and elsewhere, and she became a finished pianist and organist. Her pure-toned and powerful voice received seven years' training from Madame Louise Cellini, who said that she might have had a successful career as a professional vocalist. These gifts combined with a sunny, kindly and vigorous nature to make her the life and soul of the society in which she moved, and in 1885, when she was presented to Queen Victoria and "came out," she entered upon a delightful round of social engagements. The picture on the next page is of Miss Petrie as she was when presented to the Queen.

But all this seems not to have hindered the development of her spiritual life. She began Sunday school work very early and her Bible studies were so thorough that at an annual examination in the Scriptures held all over the kingdom, Irene Petrie came out first in all England. She threw herself with

characteristic ardor into efforts for children, for working girls, for the Prison Mission and for foreign missions, often serving these objects through her music. She became an honorary teacher in the "College by Post," an institution to



From a photo by Byrne & Co., Richmond

MISS PETRIE WHEN PRESENTED TO THE QUEEN.

promote Bible study, in which some 5,000 students have been taught, through correspondence, by 400 well-qualified teachers.

Her intense interest in missions culminated in the strong desire to go

herself in obedience to the Lord's last command. Her mother had died, but her father, although a faithful lover of missions, detained her for awhile until his death. When her purpose was then made known, her friends were greatly startled. So happy, so charming, so useful at home! this seemed to some a waste of her beauty and talent. But her going made a deep and most salutary impression upon a large circle of admiring friends.

As she went at her own charges she did not at first connect herself with the English Church Missionary Society, to which she was strongly attached. She entered India in November, 1893, and gave the following winter to a work among the poor English speaking people at Lahore.

Miss Petrie at once devoted herself with all her energies to the work at Lahore, assisting an English lady who was in charge of it. But she became more and more anxious for direct labors for the natives, and in the spring of 1894 she offered herself to the Church Missionary Society, which gladly welcomed her as an honorary worker. She was appointed to Zenana service in their station at Srinagar in Kashmir, that "Vale of Paradise," shut in by the stupendous range of the Himalayas, the backbone of the Old World, the abode of snow. Here in the springtime her intense love of nature was gratified to the utmost by the majesty of the mountains, the loveliness of fertile vales and the flow of mighty rivers. And even the lawful pleasures of music and painting which she had laid down were restored to her when the Kashmir Mission needed her music and when her beautiful sketches, made during summer retreats from the scorching heat at Srinagar, won interest in the mission and brought in considerable funds for its use. Kashmir *is* Paradise in spring, but it is intensest heat in summer, bitter cold in winter and, at Srinagar, deadly stench in autumn. Occasional retreats were a necessity.

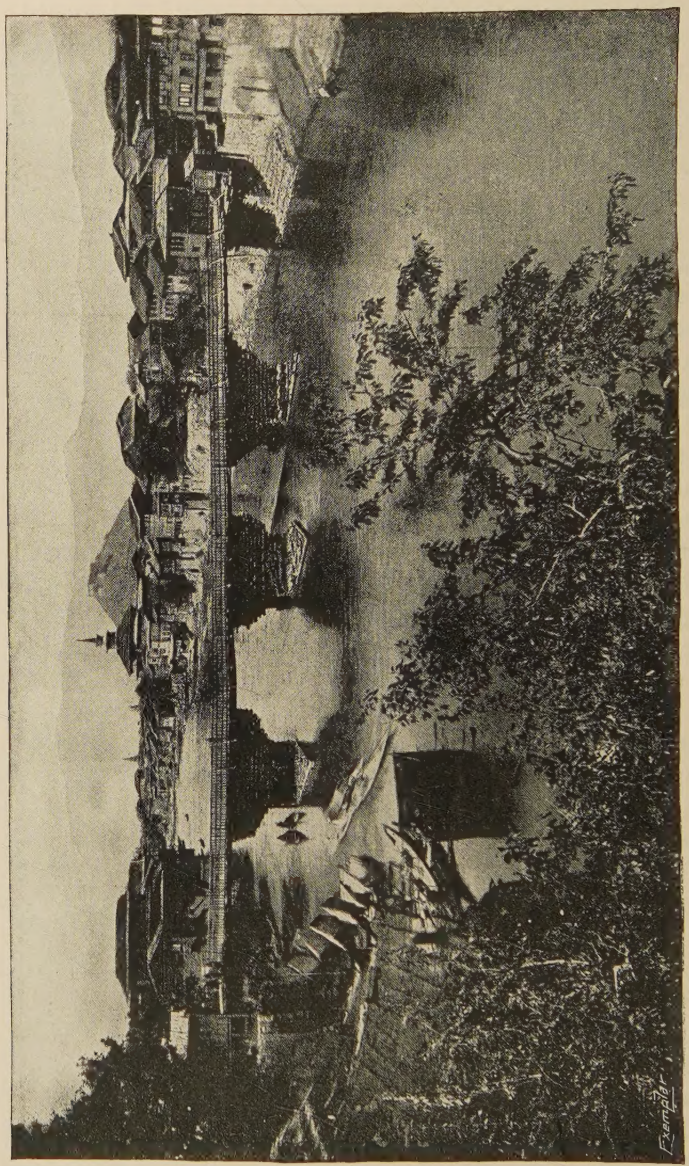
Miss Petrie found the Zenanas mean, base and squalid even in affluent houses, and the life there unutterably dull, wretched and often hideously cruel. Yet with her Christlike love and self-surrender she could say that the work among them far exceeded her highest hopes of happiness. She could "imagine nothing more thrilling than the response as for the first time the tidings of a God of love who had sent his Son to die for us, went home to one heart and another." "Life is indeed worth living out here."

Once Miss Petrie returned to England for needed rest and then followed two years of continuous labor in the schools as well as the Zenanas of Srinagar. She was ever such a sunbeam that an acquaintance wrote of her, "Dear, sweet, beautiful creature, I thought that merely to look at her was enough to convert a heathen. There was a look of exquisite purity and refinement such as only Christianity can produce."

It was in July, 1896, that Miss Petrie, much worn by exhausting toil, left the burning heats of Srinagar for an excursion to the cool heights of Little Thibet. But she already bore within her the seeds of typhoid fever, and when the party reached the city of Leh, she had only a short illness and a quiet entrance into the everlasting joy.

Thus at the end of four years' service was this gifted worker withdrawn. But she had said, "One is quite content if allowed to scatter a few seeds and

to help lay foundations for those who will come after." Another is to work in her name, for her friends have instituted the *Irene Petrie Memorial Fund*, to be



SRINAGAR : THE FOURTH BRIDGE, HARI PARBAT, AND IN THE DISTANCE KOTWAL AND HARAMUK.

used for providing Kashmir with one more missionary. And in the land of light this young heroine is infinitely satisfied with what appears to us upon the earth to be a mysterious bereavement.